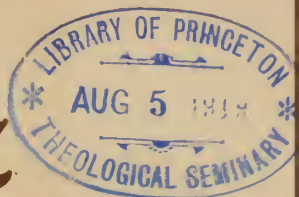




The Outlook of Missions

Volume XI
Number 7
July, 1919



Bible Women's Conference at Matsushima, Japan.

“Occupy”



Dr. Noss' Class at the Mission House Conference, 1917

The Greatest Challenge to the Young People of Our Church To-day

Can You Afford to Miss the Inspiration, the Instruction,
the Training Given at the Summer Missionary Conferences?

Select Your Conference—Then Register !

Heidelberg University, Tiffin, O. July
21 to 28.

Hood College, Frederick, Md. July
21 to 28.

Catawba College, Newton, N. C. July
29 to August 3.

Theological Seminary, Lancaster, Pa.
August 2 to 9.

Ridgeview Park, Pa. August 4 to 11.

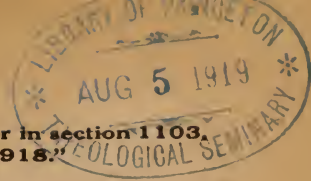
Ursinus College, Collegeville, Pa.
August 11 to 18.

Mission House, near Plymouth, Wis.
August 18 to 25.

Y. W. C. A., Indianapolis, Ind. August
27 to 31.

For information as to program,
rates, etc., write John H. Poorman,
304 Reformed Church Building, 15th
and Race Streets, Philadelphia, Pa.

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The Outlook of Missions

Issued Monthly in the Interest
of Missions

Headquarters: Reformed Church
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Contents for July

THE QUIET HOUR..... 290

GENERAL.

Miss Grace Ellison Visits America..... 291
The Forward Movement—Departmental Secretaries..... 293
Program for Lancaster Missionary Conference..... 296
Have You Discovered America?..... 297
Collegeville Cordially Calls..... 298

HOME MISSIONS.

Americanization Laws 301
A Wonderful Exposition..... 301
Notes 302
Some Valuable Literature..... 303
Observations of the Treasurer..... 304
Commencement at Bowling Green..... 306
Home Life of the Magyars in Hungary..... 307
Church-building Funds 308
Missionary Finance 310

FOREIGN MISSIONS.

Sacrificial Giving by the Japanese..... 311
Bible Women's Conference..... 312
North Japan College..... 314
The Coming of Evangelist Kanamori to Aomori..... 314
The Varnish Tree of China 316
The Power and Fruits of the Gospel..... 317
After Years of Sowing..... 319
Knockers and Boosters..... 319
Will America Be the Good Samaritan?..... 320
A Mislaidd Article..... 321

WOMAN'S MISSIONARY SOCIETY.

The Workers' Prayer..... 323
Americanization 323
1919-1920 Program Packet..... 325
Our Immigrant Mission Work..... 325
Literature Chat 329
Challenge for Thank Offering..... 330
Insurance Against Labor Shortage..... 330
The Path of Labor..... 331
Indentured Servants 332
Immigrant Mission Work—Annual Reports..... 333
Mission Band Program..... 334

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The Quiet Hour



Ye are the temple of the living God; as God hath said, I will dwell in them.

—2 Corinthians 6:16

In every child of God, the Spirit is present, waiting to fill the heart and life.

—F. B. MEYER.

“Ye are the temple of the living God; as God hath said, I will dwell in them.”

—II CORINTHIANS, 6: 16.

We must learn from our own sufferings the way into an intimate and abiding fellowship with God.

—HARRIS E. KIRK.

“The influence we exert in the world is created by our relationship to Jesus Christ, and our relationship to Jesus Christ is revealed by our influence.”

God never gives us a call without its being a privilege, and He never gives us the privilege to come up higher without stretching out His hand to lift us up.

—W. M. HAY AITKEN.

The victory of Christ, and the setting up of His Kingdom over all the earth, will be achieved, not as against time, but in quietness and confidence.

—W. L. WATKINSON.

Thou art giving and forgiving,
Ever blessing, ever blest,
Wellspring of the joy of living,
Ocean-depth of happy rest!
Thou our Father, Christ our Brother,—
All who live in love are Thine:
Teach us how to love each other,
Lift us to the Joy Divine.

—HENRY VAN DYKE.

“The new day is just ahead and the Christian is more interested in the things that lie before than those back of him. The greatest heresy of our age is disbelief in progress; in a selfish individualism that refuses to be changed to human brotherhood.”

THE PRAYER.

FATHER, keep us true to the highest ideals. Give us, in ever-increasing measure, the peace that passeth understanding, and in life's evening hour may the light of the Glory Land be upon our faces. Our prayer is in Jesus' Name. Amen.

—W. E. McCULLOCH.

“The common deeds of the common day,
Are ringing bells in the far away.”

Who can doubt that, if the ruling spiritual influence on society were practically owned as the Kingship of Christ's God, the kingdom would soon be here, and there would be a total change in history and polity through the absorption in loyalty of the warring egoisms of life small or great.

—PETER TAYLOR FORSYTH.

Too much taken up with our work, we may forget our Master; it is possible to have the hands full, and the heart empty. Taken up with our Master, we cannot forget our work; if the heart is filled with His love, how can the hands not be active in His service?

—ADOLPH MONOD.

A call to thee is coming,
O Church of Christ, behold
The Master standeth, waiting!
Do not from Him withhold
Thine utmost, loyal service—
His price is far untold.

—FRED SCOTT SHEPARD.

For knowledge is power. Science secretes civilization. Out of the soil of knowledge grows every good and beautiful thing. All knowledge has its place in the Kingdom of God. All true knowledge is so much knowledge about God and helps us to know and do His will better.

—JAMES H. SNOWDEN.

What greater business could the Church have than to lead men to the one Source and Strength adequate both to generate the new life which they need and to provide that life with the forms of action through which it shall do its work and bear its fruitage in the nation and throughout the world?

—ROBERT E. SPEER.

THE OUTLOOK OF MISSIONS

VOLUME XI.

July, 1919

NUMBER 7.

Miss Grace Ellison Visits America.

Miss Grace Ellison, founder and directress of the French Flag Nursing Corps, has come to the United States on a mission from the French Minister of War to study the nursing system of this country. Miss Ellison is widely known in England as an authoress and authority on Turkish affairs. In 1912 she spent nine months in the harem of the late Kaimil Pasha as the guest of his daughter. For her services in the Turkish Feminist Movement, particularly in securing the opening of Constantinople College to women on equal terms with men, she was awarded the First Class Order of the Chefakat in diamonds by the Sultan.

"My purpose is to develop an entente cordiale between French nurses and those of America," said Miss Ellison on arrival. The plan is:

1. To enlarge the existing training school in France which is run according to the methods of Florence Nightingale, namely, the "Florence Nightingale College of Nursing" at Bordeaux, of which Dr. Anna Hamilton is director.
2. To arrange that French nurses should come to American training schools to complete their studies.

"Observations made in all parts of France during four and a half years as directress of 300 trained nurses in service in the French military hospitals have convinced me that the most important factor in social reconstruction to-day is the trained nurse. No child welfare work can be done without trained nurses, and the whole future of France depends on what is done for her children. The infant mortality rate in Bordeaux at present is 80%. Work for re-educating wounded soldiers, the care of the innumerable nervous and functional diseases which the war has left

in its wake, district and settlement work require trained nurses of the finest character and the greatest possible culture, education and refinement. French mothers have yet to be convinced that nursing is a profession for gentlewomen, and there is no finer manner to break down this prejudice than the establishment of the Florence Nightingale College of Nursing under American auspices.

These steps are preliminary to a larger



Miss Grace Ellison

Founder and Directress of the French Flag Nursing Corps, who has come to the United States on a mission from the Minister of War to study the nursing system of this country.



Dr. Anna Hamilton, Directress of the Florence Nightingale College of Nursing at Bordeaux, France, and her Corps of Nurses. Dr. Hamilton is in the center of the lower row. On her right is Mrs. Bedford Fenwick. On her left is Miss Ellison.

movement whose purpose will be to promote the spread of scientific nursing throughout the world, so that it may become a sister art with medicine and surgery on equal terms, one being the completion of the other; in short, to form a Nurses' League of Nations.

At the outbreak of the war Miss Ellison at once hurried to France and helped care for the wounded under the terrible conditions of disorganization caused by the German advance to the Marne. Deciding that France needed above everything trained nurses for the French military hospitals, she took a train to Bordeaux, saw M. Millerand, the then Minister of War, and in four minutes won his enthusiastic approval for the plan of bringing over English nurses, and placing them at the disposal of the French Medical Corps. This was the beginning of the French Flag Nursing Corps, whose members during four and one-half years of service installed and equipped hospitals, buried the dead, did district nursing in the towns where the poor had naturally to be neglected, were anything from matrons to charwomen, and even bore the wounded away under shell fire. They cared for 5,000 French soldiers a day, and won the following tribute from M. Justin Godart, the head of the French Army Medical Service: "Their competence and devotion to their duty is incontestable.

They have rendered our army the greatest possible assistance, and their presence in our army, in numbers the insufficiency of which we regret, is one of the most striking examples of England's love of France."

Under the terrible strain of unremitting work, often in front line dressing stations under fire, Miss Ellison's health gave way. In 1917 she barely escaped death after an operation, and spent four months during convalescence in the Florence Nightingale Hospital at Bordeaux. This institution was founded by Dr. Anna Hamilton, a naturalized Frenchwoman, in 1900, in order to introduce scientific nursing into France. Although bitterly criticized by Roman Catholics, by Protestants, by the French Red Cross and by existing nursing schools, its work steadily grew. During the war it equalled the best British hospitals in cleanliness, comfort and efficient care of the wounded. One of the most promising features of its work is its school of nurses in which carefully selected young women are trained with special reference to conserving child life. These nurses visit homes and teach parents how to improve conditions and how properly and scientifically to care for the child. The demand for these community nurses is far beyond the supply.

The hospital is under Protestant man-

agement, and has been known until lately as "The Maison de Sainte Protestante."

Among those who are co-operating with Miss Ellison in this country are: The Reconstruction Committees of the various Protestant denominations engaged in relief work for France, the Campaign Committee for Christian Relief in France and Belgium, Miss Clara D. Noyes, President of the American Nurses' Association; Miss Maxwell, Superintendent of Nurses of the Presbyterian Hospital, New York City; Miss Adelaide Nutting, Teachers' College, Columbia University; Miss Goodrich, Dean of the Army School of Nurses, and Miss Dock, author of the "History of Nursing."

The late Miss Jane Delano was also particularly interested in the work of the Florence Nightingale College of Nursing. The Alumnae Association of the Presbyterian Hospital Training School has voted \$500, to install a library for the French nurses in memory of their colleague, Anna-bel Roberts, who died on active service in France, January 17, 1917.

Miss Ellison has already received numerous invitations to speak, among them being one from the Nurses' Association of Chicago. Before returning to France she will visit the principal cities of the country.

The Forward Movement—Sidelights on Departmental Secretaries.

Emerson tells us, in his "Uses of Great Men," that "He is great who is what he is from nature, and he never reminds us of others." It is this thought that will be the basis of the few sidelights on the lives and labors of the three men whose faces adorn this page. A study of their parentage reveals the fact that they are the sons of noble fathers and mothers. These gave them their strength of manhood. To them they owe their high ideals. In the bosom of their homes they found the gentle influences that led them to true greatness. They are great because of what they are by nature. But their natures have made them what they are by their growth in grace and their increase in knowledge. All of them are men of rich Christian experience and of rare brilliant intellect.

When we think of the greatness of these men they "never remind us of others." No one has ever said in my hearing that either of the three is just like any one else. Each of them possesses an individuality all his own and different from others. And therein lies their peculiar fitness for leadership in our Forward Movement. They are bringing different talents to this new and great labor of love. That leads me to say that the love of work is after all a mark of genius. Who has ever heard any one say that these men "loaf on their jobs?" They are among our most indefatigable workers in the Church. Of them it may well be said that they have proved themselves worthy of bigger things because they have done well the smaller tasks in their hands.

People differ greatly in their views as to the greatness of men, and that is not a bad thing in a world where no two persons are alike. Why should we think and act alike when we are not alike? The general agreement, however, among the think-

ing people in our Church is that the men who have been chosen as Secretaries of the three departments—of Intercession, of Stewardship and of Publicity—are, without doubt, three of the most competent men that could be found for these very exacting positions. At least, that is the verdict of the men and women who know them best, and who have applied the tests of efficiency to their work.

Jesus gave the disciples a new ideal of greatness, that of humility and service. "If any man would be first, he shall be last of all, and minister of all." The brethren, Bromer, Lampe and Omwake, have the mark of being humble and they, at all times, have been willing to serve



Edward S. Bromer

the Church to the limit of their ability. It is this spirit that must dwell in the hearts of all our members if the Forward Movement is to enjoy the blessings of God and eventuate in the building up of the Kingdom of Heaven on the earth.

Dr. Bromer

Dr. Edward S. Bromer was born March 19, 1869, at Schwenksville, Pa. He is a graduate of Ursinus College and of Yale Divinity School. At the latter institution he also spent a year in post-graduate work, specializing in Biblical Theology and Social Ethics. His first charge was at Orwigsburg, Pa., from 1894-1898. Here he did a fine piece of constructive work, and won the esteem of the entire community. The First Church of Lebanon, Pa., had the benefit of his faithful ministry from 1898-1905. He spent one year, 1905-1906, in the Ursinus School of Theology in Philadelphia as Professor of New Testament Language and Exegesis, until its union with the Heidelberg Theological Seminary at Tiffin, Ohio. His third pastorate, since 1906, is with the First Church at Greensburg, Pa. To show the hold he has on his people, it is only necessary to say that they will only release him to the Forward Movement for one year.

Dr. Bromer has been identified with all the general movements in the Church. He is Chairman of the Committee on Evangelism, a member of the United Missionary

and Stewardship Committee, Acting Secretary of the Young People's work and a Director of Hood College. He was Chairman of Commission B-2 on Organization and Administration of our Denomination in the General Survey 1914, and of the Local Church Efficiency Commission 1917. His scholastic training, coupled with practical experience, must commend him as peculiarly qualified to be head of the Department of Intercession and the Development of Spiritual Resources.

Dr. Lampe

Dr. William E. Lampe was born at Frederick, Md., May 23, 1875. He is a graduate of Princeton University and of the Theological Seminary at Lancaster, Pa. After his graduation he was sent as missionary by the Board of Foreign Missions, in 1900, to Japan, where during seven years he did a prodigious amount of work. Frequently Japanese visiting this country confess that they owe their early Christian training to Dr. Lampe. As teacher in North Japan College, preacher to the masses, director of Famine Relief, and builder of mission buildings, he has left his impress upon our Mission in Japan and, in fact, upon all of North Japan.

In the spring of 1907 he came home on furlough. He was so broken in health that his friends advised him not to think of returning to Japan, at least for some time. During this period of suspense he was not idle. One of the first things he did was to return to Princeton University for post-graduate work, where he easily won, with praise, the degree of Doctor of Philosophy. Then he took up active work with the Board of Foreign Missions. Later the organization of the Laymen's Missionary Movement was effected, of which he is the General Secretary. Then came the Harrisburg Laymen's Convention in March, 1909, and the Canton Convention with General Synod in 1911. These gatherings led to the Simultaneous Every Member Canvass Campaign in 1913 and to the United Missionary Campaign. General Synod created the United Missionary and Stewardship Committee in 1914, and Dr. Lampe became its logical Secretary. The Men's Missionary Congress, held in Allentown in 1915, was under his direction. When the Commission of the Forward Movement met for organization he became the unanimous choice as its Recording Secretary. His selection as head of the Department of Stewardship of Life and Possessions has met with unqualified approval.



William E. Lampe

Dr. Omwake

Dr. George Leslie Omwake was born at Greencastle, July 13, 1871. His father was a life-long elder in the Reformed Church, serving as Sunday School superintendent and teacher of Bible classes. Dr. Omwake has a Reformed ancestry of at least six generations, the first ancestor arriving in America as early as 1729. As to his intellectual training no child could ask for more varied advantages. He was educated in the district school, graduating from the High School at Greencastle, the State Normal School at Shippensburg, Mercersburg Academy, Ursinus College, and Yale School of Religion. His record as a student and scholar has won for him the degrees of A. B., A. M., B. D., and in 1910 Franklin and Marshall College conferred upon him the honorary degree of Doctor of Pedagogy.

Dr. Omwake has been a literary man all his days. He became an instructor in Ursinus College in 1901. The institution, however, soon recognized his superior ability, and in quick succession he was made Dean and Professor of Education, Vice-President, and in 1913, President, which position he holds at the present time. He is a trustee of the Pennsylvania State Educational Association. He was President of the Association of College Presidents of Pennsylvania, and he is now serving as President of the Pennsylvania Society of College Teachers of Education. Occupying these high positions in educational circles



George L. Omwake

is the best proof of his qualifications for the work he is to do as head of the Department of Education and Publicity.

Dr. Omwake was licensed to preach the Gospel by Mercersburg Classis in 1901, but he has never been ordained. His services have been most helpful as a member of the Laymen's Missionary Movement, the Every Member Canvass Campaign, and the United Missionary and Stewardship Committee for one term. Although his time is well occupied with his school work, and in the field of general education, he has always been willing to heed the voice of the Church in every time of need, and is now ready, by permission of the Board of Trustees of Ursinus College, to give his best talents to make the Forward Movement go forward.

One of the tests of a man's fitness for a great task is to know when a crisis has come. I believe that all the men identified with the Forward Movement, and especially the three brethren in present review, realize that the Church of Christ in America is approaching a most critical period in its history, and that they are willing to devote all their energies so that the Forward Movement will really mark a new era in the history of our Reformed Church.

Allen R. Bartholomew

New Words to National Hymn.

How the war has had a broadening influence on all our hearts! The British are now singing two more stanzas to their national hymn with the approval of His Majesty. The initial rendition took place at a thanksgiving service in St. Paul's Cathedral, London. The words are as follows:

“One realm of races four
Blest more and ever more,
God save our land!
Home of the brave and free
Set in the silver sea,
True nurse of chivalry,
God save our land!

“Kinsfolk in love and birth,
From utmost ends of earth,
God save us all!
Bid strife and hatred cease,
Bid hope and joy increase,
Spread universal peace,
God save us all!”

The author's name has not been made public.

Program for the Lancaster Missionary Conference, August 2-9, 1919.

'Mid the beautiful surroundings and classic atmosphere of our oldest educational institution, a veritable treat awaits all the young people, pastors and others who will come to the Theological Seminary at Lancaster, Pa., for the first week of August. Dr. Bowman, the President, as well as the Committee, headed by Rev. Wm. F. DeLong, will make your visit one to be remembered for years. Lancaster is known for its hospitality, and will fall nothing short in the matter of entertaining the Missionary Conference delegates. Accordingly, we suggest that you complete your plans to attend and take advantage of the feast prepared for you. Please note that the rates are exceptionally reasonable at this time of high prices. We feel sure that you will enjoy the splendid program which follows: Opening Service, Saturday, August 2, 7.45 P. M. Introduction of speakers and leaders by the Chairman. Reception to delegates will follow.

CONFERENCE SUNDAY, AUGUST 3.

- 11 A. M.—Seminary Chapel. Conference Sermon—Dr. John C. Bowman, President of the Theological Seminary.
6.30 P. M.—Young People's Service.
7.30 P. M.—Farewell Service to new and re-

turning Missionaries, in charge of Dr. Allen R. Bartholomew, Secretary of the Board of Foreign Missions, Philadelphia.

DAILY PROGRAM.

Monday to Saturday, inclusive.

MORNING.

- 6.45—Rising Bell.
7.15—Prayer Groups.
8.30 to 9.20—Devotional Hour, in charge of Dr. Wm. F. Curtis, President, The College for Women, Allentown, Pa.
9.25 to 10.25—MISSION STUDY CLASSES:
1. *Tohoku, the Scotland of Japan*—Rev. Carl D. Kriete, Yamagata, Japan.
2. *New Life Currents in China*—Prof. J. Frank Bucher, Principal, Eastview Schools, Shenchowfu, China.
3. *Christian Americanization*—Dr. D. A. Souders, Superintendent of the Immigrant Department of the Board of Home Missions, Irwin, Pa.
4. *A Crusade of Compassion for the Healing of the Nations*—Mrs. J. G. Rupp, Allentown, Pa.
5. *Ministers of Mercy*—Rev. A. N. Sayres, Harrisburg, Pa.
... Children's Group—*Mook, True Tales of a Chinese Boy and His Friends*—Miss Tawilla L. Oswald, Freeland, Pa.
10.30 to 11.00—Half Hour with Missionaries and others.
11.00 to 11.50—
Monday—"The Forward Movement of the Reformed Church"—Dr. J. H. Apple, Executive Secretary of the Movement, Philadelphia.



MISSION BAND GROUP AT MISSIONARY CONFERENCE. MRS. JOHN SOMMERLATTE, TEACHER.

Tuesday to Friday, inclusive—

- a. Discussion Group for Ministers—"The Greater Task"—Dr. Wm. C. Schaeffer, Lancaster, Pa.
 - b. Best Methods in Young People's Work—Rev. J. M. Peck, Norristown, Pa.
 - c. Missions in the Sunday School—Rev. A. P. Frantz, Philadelphia.
 - d. Best Methods in the Woman's Missionary Society—Mrs. J. G. Rupp, Allentown, Pa.
 - e. Best Methods in the Young Woman's Missionary Auxiliary—Miss Mamie C. Schoedler, Allentown, Pa.
 - f. Mission Band Methods—Miss Oswald.
- Groups (d) and (e) will unite for a special discussion of "The Why and How of Mission Study" for two days.

AFTERNOON.

The recreation of the Conference will be in charge of the Rev. A. N. Sayres.

EVENING.

7.00 to 7.45—Sunset Service, to be led by Rev. Oswin S. Frantz, Altoona, Pa.

8.00 to 9.30—Platform Meetings—

Monday—"Japan and Its International Relations"—Dr. Wm. E. Lampe, Secretary of the Laymen's Missionary Movement, Philadelphia.

Tuesday—"China"—Prof. J. Frank Bucher, Shenchowfu, China.

Wednesday—Woman's Missionary Society night.

Thursday—Illustrated address on "Christian Americanization"—Dr. Souders.

Friday—"Interchurch World Movement of North America"—Dr. E. M. Poteat, New York.

Visitors' Day will be observed again on Thursday, August 7. At 2.30 P. M. there will be an address by Dr. Charles E. Schaeffer, General Secretary, Board of Home Missions, Philadelphia.

RATES.

Room and board, two in a room, \$10.00; one in a room, \$12.50. Each delegate is expected to forward a registration fee of \$2.00 to help in meeting the expenses of the Conference. Please send it at once to John H. Poorman, 104 Reformed Church Building, Fifteenth and Race streets, Philadelphia.

COMMITTEE.

Rev. Wm. F. DeLong, Annville, Pa., Chairman.
 Mr. F. E. Ammerman, Shamokin, Pa.
 Rev. Daniel G. Glass, Lancaster, Pa.
 Rev. Carl H. Gramm, Reading, Pa.
 Rev. R. R. Jones, Center Hall, Pa.
 Miss Tawilla Oswald, Freeland, Pa.
 Mr. Harry A. Reber, Schuylkill Haven, Pa.
 Miss Mamie Schoedler, Allentown, Pa.

Have You Discovered America?

Are we all sure that we really know America? Have we in truth discovered our own country?

Charles Alvin Brooks introduces this thought in his book, *Christian Americanization*. He says: "Columbus is popularly credited with having discovered America. As a matter of fact everybody must make that discovery for himself. It is perfectly possible for people to live out their little lives and never really discover America." Surely here is food for thought. The American Indian never did realize his country's splendid resources. Do we, today, feel close to the shores of America's political, industrial and religious life? Have we set foot on the New America, changed since the war? Or are we still at sea, with our compass broken, steering a wandering course, carried along by a stronger influence of wind, tide and current, seeing nothing but sky and water, nothing beyond?

I am sure that most of us are in the same boat. Many of us are helpless. What can we do? We know nothing of navigation. How can we reset the compass, steer a direct course to land and discover a new country? We all want to do that. But how?

The Reformed Church furnishes a means. Throughout the summer, at eight representative places in the United States, eight Missionary Conferences are being held, each lasting a week. The Conferences will be a sort of a School of Navigation, helping the pupil not only to discover America, but conducting him on a tour of exploration to more distant lands, such as Japan. Competent pilots will set the courses and impart valuable instruction in smooth sailing. Every person attending a Conference will make up a jolly crew. Part of each day's cruise, by means of recreation and sports, will be turned into a pleasure trip. At the end of the week, after the forces are demobilized, everybody will go home fully equipped to pilot a similar voyage with the members of his own community.

Here is the opportunity. Shall we take

it? Let us select shipmates, collect a crew, attend our nearest Conference, take the tour, explore the Orient, discover America and thus become better fitted to "OCCUPY" the land with our life and service.

PAUL L. SCHAEFFER.

Collegetown Cordially Calls.

The Missionary Conference delegates of former years have been unanimous in voicing their praises of the manifest attention given their complete comfort and entertainment. Dr. Omwake and his able corps of assistants have left nothing undone to assure a profitable, restful vacation to all. The towns-people, represented so splendidly by the Woman's Missionary Society of Trinity Reformed Church in the reception of opening evening, have vied in this with the College authorities.

A fine vacation spot in itself, Collegetown becomes doubly attractive when it harbors for a week some of the leaders of our beloved Church. The committee is confident therefore that this year's program, from the opening sermon by Dr. C. E. Creitz, of St. Paul's, Reading, to the closing address by Chaplain Harry N. Bassler on "The Religion of the Trenches and the Church of Today," will richly repay the sacrifices necessary to attend.

DAY BY DAY.

That prince of devotional leaders, Dr. George W. Richards, will lead the entire conference each morning, after an opening hymn or two on the Clark Memorial organ. Mr. W. L. Rees will again serve as musical director. The classes in Mission Study will consider the latest texts, most of them just fresh from the press. "Christian Americanization" in the hands of Dr. D. A. Souders, Immigration Superintendent of the Board of Home Missions, will become more than a well-sounding phrase. Then, who could interpret better that new text on China—"New Life Currents in China," than Rev. J. Frank Bucher, with his years of service in the Boys' School at Shenchowfu?

A new leader from the Southland Mrs. Richard S. J. Dutrow, of Frederick Md., has been secured for the group which will use the Foreign Mission text for the Woman's Missionary Society, the coming fall and winter—"A Crusade of Compassion for the Healing of the Nations"—a title which speaks its message in living tones! A rich treat is promised to all. With an experienced leader such as Rev. Edwin M. Sando, of Hellam, Pa. who has young people's interests at heart, the Servants of the King Group will find the study of great medical missionaries most interesting.

Mrs. John Sommerlatte, of Baltimore has given herself to children's work in such a whole-hearted fashion that none will dispute her leadership as of the first quality. Mission Band Leaders and workers with children in the Sunday School or Endeavor Society ought to throng her group of demonstration with the children and later in the morning, the group on Mission Band methods.

Ministers will find a congenial group with Dr. Wm. C. Shaeffer as leader. "The Greater Task," of which he is the author, will furnish ample ground for thorough-going discussion. Sunday School workers will get many new plans for missionary programs in the group to be led by Dr. Carl H. Gramm. Representatives of Woman's Missionary and Young People's Societies will find rich counsel and help in their respective problems. Mrs. W. R. Harris, President of W. M. S. G. S., Morgantown, W. Va., and Rev. Dallas R. Krebs, of Spring City, are expected to lead these groups.

MEMORABLE EVENINGS

The West will furnish the Sunset Service leader in the person of Rev. John C. Horning, St. Joseph, Mo. His messages each evening centering about the general theme, "Christ and Life," will thrill the delegates with soul-stirring power. One of the platform addresses will be on China by Rev. J. Frank Bucher; another evening, Dr. Wm. E. Lampe will give an interpretation of current thought in his splendid address on "Japan and Its International Relations."

Dr. Charles E. Schaeffer, that peer of Home Mission speakers, will take as his theme, "Christian Americanization."

The Conference Sermon on Sunday morning, August 17th, will be preached in the College Chapel by Dr. Richards.

RATES.

Room and board for the week: Three or more persons in a room, \$11; two in a room, \$12 to \$13; one person in a room, \$12 to \$15. Per day, \$2.50. Each delegate is expected to forward a registration fee of \$2 to help in meeting the expenses of the Conference. Please send it at once to John H. Poorman, 304 Reformed Church Building, 15th and Race Sts., Philadelphia, Pa.

COMMITTEE.

Rev. Harry W. Bright, Norristown, Pa., Chairman; Mr. F. M. Berkemeyer, Allentown, Pa.; Rev. Walter E. Garrett, Philadelphia; Rev. Harry S. Kehm, Pottstown, Pa.; Miss Alice M. Knauss, Nazareth, Pa.; Dr. Geo. Leslie Omwake, Collegeville, Pa.; Miss Anna M. Zeller, Reading, Pa.

Conferences—South and West.

Catawba College, Newton, N. C., will again act as host for the Missionary Conference of the "Tar Heel" state, July 29 to August 3. Rev. L. A. Peeler, of Newton, is the Chairman. The speakers include Missionaries Ward Hartman, of China, and Carl D. Kriete, of Japan. Dr. Charles E. Schaeffer will deliver several platform addresses and preach the conference sermon. Dr. Charles B. Als-pach, of Philadelphia, will conduct a group for ministers and also discuss best methods of Young People's Work.

The Mission House Conference will be held August 18 to 24. Some of the instructors include Rev. Ward Hartman and Miss Gertrude B. Hoy, of China, and Mrs. B. B. Krammes, of Tiffin. Send for complete program to Rev. John H. Rettig, 4948 Grace St., Chicago, Ill., or Rev. F. W. Knatz, Plymouth, Wis., R. R. No. 29, Registrar.

The Indianapolis Missionary Conference will be held in the splendid Y. W. C. A. building of that city, from August 28 to 31, this year. Judging from the tentative program, arranged by the Executive Committee, Rev. W. H. Knierim, Chairman, this year's gathering promises to be the "best ever."

Finance Takes Back Its Men.

There is not a brokerage or banking house in New York that doesn't boast of having taken back its service men. Most of the leading banking houses had men in the service. Those that have come back safe are now back on their old jobs.

Many men beyond the draft age volunteered in the Red Cross, and worked as dollar a year men in various branches of the Council of National Defense. These have all been demobilized. Henry P. Davison, Chairman of the Red Cross, has come back from Europe, officially through with his war duties. Bernard Baruch, Edward N. Hurley, and the other "big guns" who helped organize the army back of the Army, have resigned, and are back at their old stands.

The war machine has not entirely been demobilized yet, and the efforts of the War Department are now directed to securing positions for the discharged soldiers and sailors. Captains of industry and colonels of finance have re-enlisted their men in civilian service, and are passing the word along to the other employers. Colonel Arthur Woods, Assistant to the Secretary of War, expects shortly to have a job for every discharged service man.

Peddling in Uniform.

When you see a man in uniform peddling souvenirs, do not jump to the conclusion that he is a poor soldier in need. In all probability he is an imposter, using the American uniform as a stock in trade for making a living. It is your duty to notify the nearest policeman and have his case investigated.

Colonel Arthur Woods, Assistant to the Secretary of War, has written to the Chief of Police in every city in the United States asking for the co-operation of the police in dealing with the peddler, panhandler and street fakir in the uniform of the Army and Navy. The uniform, he says, is as sacred as the flag itself, and the police forces of the country can do no finer thing than "go to any limit to protect it."

Patriots to the Fore.

When the war was on, every patriot who bought a bond wore a button. Every man who had subscribed to the Red Cross or other of the war activities wore a badge of honor.

The war is over, but the opportunity for serviceable patriotism is not gone. The United States Government has organized the Nation's Employers' Legion of Honor, with special citations issued to employers who are giving places to soldiers and sailors who left their employ to enter the Army and Navy.

Commenting on the interest shown in these citations, Colonel Arthur Woods, Assistant to the Secretary of War, says:

"It is extremely gratifying to those of us who are looking after the interests of discharged service men to note the response which has been made by employing forces to this form of recognition of a duty performed. It forecasts that practically every returning service man will find his old job or a better one waiting for him. Many of the employers are ready to give special advantages to their former employees who entered the service. Their reason for doing this is that the training received by service men makes them more valuable than ever before and gives them an edge on men who have not had military training."

Some people forget that the faults of the Church are those of human origin and not of supernal inspiration.

Soldier Musicians Back at Their Old Job of Making the Music of the Spheres.

From the music of cannon and the rhythm of marching feet, back to the quiet harmony of studio and concert hall.

Hundreds of musicians in America threw down their bow and their baton to enter the war. To some the idea was just a bit ludicrous—the emotional musician engaged in the brutal, uncomfortable business of fighting. To those who knew the patriotic fervor and adaptability of these inspired music makers, there was more than a little anxiety for the peace future of warrior musicians. How would the delicate mechanism of their psychology be affected by an activity so powerful and so far from their normal desires?

Some musicians, like David Hochstein, the young violinist who lost his life in the Argonne, will never return. But unassuming numbers of them have taken their places again in the ranks of players. One may hear them in the theatre orchestra. They are playing in the cabaret jazz band, content to return to the humdrum of the life which was so enthralling to them before the war. It may be a bit stale to them now. But the reaction will soon set in, has already come to many who have lost the first restless craving for excitement that they felt on their return from the front.

Percy Grainger, Australian pianist, has left Fort Hamilton and returned to his old job of composing and concertising. Irving Berlin, king of popular music, has stopped inspiring the soldier, and has set his brilliant talents to inspiring the soldier in civilian life. Albert Spalding, one of the greatest of America's violinists, is on his way home from the front. His old job of fiddling and making the world safe for culture is waiting for him, and he will take it gladly. Pianists, tenors, trombonists are all slipping back into the old paths—and are glad to be there.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Americanization Laws.

One of the foremost subjects to be stressed in Missionary Conferences this summer and in Mission Study Classes this fall is that of Americanization. The National Committee for Constructive Immigration Legislation, in urging the speedy amendment of our immigration and naturalization laws, makes the following observation:—

“Now that the war has been won, the closely inter-related problems of unemployment, of consequent labor unrest and of immigration are becoming acute. Our present immigration laws are wholly unfit to meet the new situation. They are not right in principle. The proper restriction of immigration, the distribution, employment and protection of immigrants, the raising of standards for naturalization and the education of all resident aliens for citizenship, are matters requiring immediate legislation. If Bolshevik doctrines are not to find wide acceptance in America, resulting in violent efforts to establish Soviet government, we must find prompt and effective solutions of these problems.”

A Wonderful Exposition.

THE Methodist Episcopal Church is without a doubt the leading Protestant denomination in the world. It has been celebrating the one hundredth anniversary of its missionary work in this and other countries. In connection with this centenary the denomination raised over one hundred and nine million dollars, which in itself is an astounding achievement. The Centenary Movement was designed by those who planned it to culminate in a great ex-

position of the real strength, the work and the future outlook of the Church in its relation to world problems at home and abroad. Columbus was selected as the Exposition City and the Fair Grounds, spacious and well adapted, were requisitioned for such an exhibit. To give an adequate idea of the vastness, the bigness and boldness of this undertaking would be a sheer impossibility. The city of Columbus, if we have been correctly informed, contributed six millions of dollars to help to finance the proposition. For months and years past the hearts and thoughts and feet of Methodists have been directed towards Columbus. The Exposition began on June 20th and closed July 13th, and ever since its gates swung open on that first day to the final day, vast multitudes of people from all over the world thronged the grounds. It was a great, big world's fair, a theatre, a circus, a camp meeting, a conference, all combined. Simultaneous programs were conducted in all of the buildings. Every conceivable subject or phase of work in which Methodism is interested was strikingly set forth. There was a building for Africa, another for India, another for China, another for Japan, with a variety of sections in each. There was a Latin-American building, and two buildings for America itself. The city, the rural, the Mexican, the negro problems were all presented in concrete and telling fashion. The various booths teemed with life. Maps and charts visualized the work at home and abroad. Stereopticon pictures were flashed forth on every side and “he who runs may read” the story of Methodism throughout the world. There were big days and celebrations. The several

States had their respective days. There was a Philadelphia Day, a Cleveland Day, a City Problems Day, a Women's Day, an Army Day, Conservation Day, Bishops', Superintendents', Pastors' Day, Labor Day, Bible Day, Epworth League Day, etc. The closing day was known as Consecration Day. Men of national and international standing were at hand and delivered addresses.

A spectacular pageant, "The Wayfarer," arranged by Dr. J. E. Crowther, of Seattle, was presented each evening by 350 actors in costume, assisted by a chorus of 1,000 voices, in the Coliseum, which seats 8,000 persons. Music was furnished by the Rainbow Division Band, a Symphony Orchestra of 100 pieces, a Trombone Choir of 100 pieces, a new \$50,000 Pipe Organ, a Children's Choir of 1,500 singers, and a Kaffir Choir from South Africa.

The director general of this huge enterprise was Dr. S. Earl Taylor, the secretary of the Inter-Church World Movement. He was ably assisted by scores of workers and never was there such an exhibition of real team work and of whole-hearted co-operation as was manifest in this exposition. When one thinks that Methodism has been in America just about one hundred years and in its beginning was a name to be spoken against, and found its early constituency among the comparatively poor and unlearned, one stands in amazement at this record of a century, and when he turns his face towards the future he wonders what such a mighty momentum of spiritual force throughout the world may be able to accomplish for Christ in the next one hundred years. We take off our hats to the Methodists and wish them God-speed in the years to come.

Notes.

The Rev. J. Mori, our Japanese missionary in San Francisco, has been on an extended trip in the eastern part of the Church and has presented the work of his Mission before a number of congre-

gations and Classical meetings. He also attended the Missionary Conference at Wilson College, Chambersburg, July 1-2.

Mrs. E. A. Cannon, who has been at the head of the kindergarten work of the Japanese Mission, San Francisco, was married on June 27th to Mr. Edmund MacMillan. The ceremony was performed in the First Japanese Reformed Church, San Francisco, by the Rev. J. G. Kerschner, father of Miss Carrie M. Kerschner, who is visiting his daughter at this time.

* * *

The Mission at Turtle Creek, Pa., of which the Rev. David Dunn is pastor, held a series of inspirational services inaugurating the Forward Movement. At the same time it celebrated the liquidation of its indebtedness and its going to self-support on July 1st. It was a most enjoyable feast of good things. Most of the former pastors had come back and participated in the services. Four of the charter members are still living; they were there, as were also many others who were former members of the congregation. The Board extends hearty congratulations to pastor and people on this splendid achievement.

* * *

The wife of our faithful and devoted missionary, Rev. Alpha K. Kline, of Trafford City, has been called to her reward. She and her husband had been in the service of the Board of Home Missions for many years. The Board extends sympathy to the bereaved household.



PARSONAGE, HUNGARIAN CHURCH, AKRON, OHIO

The Rev. George W. Good, of the East Market Street Mission, Akron, Ohio, has resigned his pastorate to become the director of the Central Region in connection with the Forward Movement of our Church. His splendid executive ability peculiarly qualifies him for this responsible position.

The Rev. W. C. Sykes, our missionary at Greensburg, Pa., has likewise accepted a position with the Forward Movement and will be away from his present work for at least one year. The Mission will be supplied during his absence.

* * *

Our missionary at Denver, Colo., has been decorated by his Alma Mater, Cornell College, Mt. Vernon, Iowa, with the degree of Doctor of Divinity. Henceforth we will write The Rev. David H. Fouse, D. D. No wonder the Mission he serves has determined upon a great big program, and has challenged the Board for the biggest thing it has ever done to a single Mission. A degree of that character usually means something. Some men when they get it lie down and rest on their past achievements; others are inspired to do greater things in the future.

* * *

The Mission at Duquesne, Pa., recently elected Rev. Henry Gebhard as its pastor. It sold its present Church property to a Slavish Lutheran congregation, and purchased a fine site at the corner of Kennedy and Seventh Avenue, where it expects to erect a new building in the near future.

* * *

A recent explosion in Cedar Rapids, Iowa, did considerable damage to our Mission property there, Rev. F. S. Bromer, pastor. Some of the fine stained glass windows were broken and other parts of the building were damaged.

* * *

The Mission at Harrisonburg, Va., Rev. J. Silor Garrison, pastor, has purchased a new lot, the choicest spot in the town, and proposes to build a modern, up-to-date edifice during the course of the year.

Through the activity of Mr. W. J. Frank, of Grace Church, Akron, Mr. A. H. Harter, of Wooster Avenue Reformed Church, and some other Akron people, our Hungarian Mission there will come into possession of a fine, new parsonage, which will be completed by September 1st. The women of our Akron Churches will furnish part of the parsonage for the use of the deaconess, Miss Irene Basso, who has lately come to Akron to work among the Hungarians.

* * *

The Mission at Ohmer Park, Dayton, Rev. Frank Shults, has been experiencing a great revival of interest and a substantial addition of new members. Dr. E. R. Williard, a member of the Board of Home Missions, recently conducted a series of services there which have been of great inspirational value to the missionary and the Mission.

Some Valuable Literature

The Committee on the War and the Religious Outlook in connection with the Federal Council of the Churches has announced a series of pamphlets under the general heading, "The Religious Outlook." Three numbers in the series have already come from the press, viz., "The War and the Religious Outlook," by Dr. Robert E. Speer; "Christian Principles Essential to a New World Order," by President W. H. P. Faunce, of Brown University; "The Church's Message to the Nation," by Professor Harry Emerson Fosdick, of the Union Theological Seminary. Other pamphlets in the series to be issued are: "The Church Facing the Future," by William Adams Brown; "Christian Principles of Social Reconstruction," by Bishop Francis McConnell; "Christian Aspects of Economic Reconstruction," by Professor Herbert N. Shenton. Other publications will follow these, covering the entire field of the Church's task in this period and process of reconstruction. These can be secured at a nominal charge by addressing the office of the Federal Council,

105 East Twenty-second Street, New York City.

Who can ignore the many ways in which the world fell short of the ethical and spiritual ideal? Those who used to point out the errors and evils of our civilization were ridiculed. We had come to worship money, comfort and commerce.

Observations of the Treasurer.

J. S. WISE.

AT the close of the Civil War the rejoicing of the Nation was suddenly changed into grief because its idol, the honored President, lay cold in death. The deadly bullet of the assassin had accomplished its dastardly purpose. In New York City riot and ruin threatened. Then it was that another great President was born; one who was to die in like manner while in office. Garfield was the man. His Presidential birth was accomplished when his famous utterance of "God reigns and the Government at Washington still lives" averted the threatened riot, and the mob dispersed. God has reigned wonderfully. Lincoln's words, "A government of the people, for the people, by the people," were greatly strengthened by Garfield's "God reigns."

Because God reigns the Government lives. The American conception of His reign has always been the opposite of autocracy. His leadership means righteousness, justice and peace, and so the American Presidents seem to have been wisely chosen, under God's benign providence, to meet the exigencies of their day. It was Grant's "Let us have peace" that helped to make him President, and this great man of war only became President after he became the apostle of peace. It was "Teddy's" well-known championship of righteousness rather than the charge of San Juan Hill that opened the door to the White House to him. Somehow providence, or God's guidance, seems to have been unquestionably manifest in the selection of all of our rulers. Is this to mean nothing to us now?

After five years of awful war, war such as the world has never known before, we are about to enter a new era of peace. Shall it be, indeed, "peace on earth, goodwill toward men." The nations have signed the pact. Our President is returning, and at this writing the country must not only adjust itself to peace conditions once more, but face a

In the April, 1918, issue of *THE OUTLOOK OF MISSIONS*, a picture was shown of a portable chapel erected by the Board of Home Missions for the Grafton Avenue Mission, Dayton, Ohio, of which Rev. William A. Hale, D. D., is the pastor. We now show a picture of the same chapel with, however, an

annex doubling its capacity, attached, which, because of the rapid growth of the Mission, was found to be absolutely necessary. Even this will not suffice for any length of time. The general plans have already been adopted for a permanent Church structure. And all this in a little over one year!



VIEWS OF GRAFTON AVENUE MISSION, SHOWING ANNEX, DAYTON, OHIO.

new order altogether. President Wilson says, "The treaty of peace has been signed. If it is ratified and acted upon in full and sincere execution of its terms, it will furnish the charter for a *new order of affairs* in the world."

Have we not been praying for just that very thing when we prayed, "Thy Kingdom come, thy will be done on earth." If we are convinced that the peace terms are in conformity with His will, then the time is here to quit quibbling because of petty prejudice and rejoice in what has been accomplished. If righteousness, justice and peace are the objects of the pact, and if the treaty guarantees them, what does it mean even if the method employed runs counter to our own pet scheme of doing it? The President frankly states, "It is a severe treaty in the duties and penalties it imposes upon Germany, but it is severe only because great wrongs done by Germany are to be righted and repaired." That sounds just, does it not? Wrongs are to be righted. "It is much more than a treaty of peace with Germany. It liberates great peoples who have never before been able to find the way to liberty." Rejoice, my friends, with the great peoples who are about to taste of the freedom we have so long enjoyed. Even we are still finding our "way to liberty." Many new nations are being born that, like ourselves, will continue to find their "way to liberty" and grow stronger and better as the years go by. Both they and we have many things yet to learn.

Many things tolerated now, and even fostered by the best of us because we are loathe to sacrifice our "personal liberties," will be found intolerable to future generations, even as slavery and booze were found to be by us. The slavery question was settled by the Civil War. The booze question is being settled now.

It is true that millions of good people are still influenced by the plaintive cry of the liquor forces. The personal liberty argument is not yet fully exploded. Respected labor leaders have for some unexplained reason committed the laboring man to the side of booze, notwithstand-

ing the fact that there are millions of honest Christian workmen wholly at variance with their claims. On the eve of the passing of booze, Mr. Gompers bursts forth thus:—

"We have won the war. This will live as a momentous day in American history. But thinking American people are already beginning to compare the liberties they had before they entered the struggle with the liberties they have now. They find that after they have made the sacrifices, put forth the effort and achieved the supreme success, they are denied rights and privileges which they had always cherished. Our liberties now must be the same as they were before we went in, and I challenge the right of any man to interfere with them!"

"Attempts are being made to enact legislation which would deprive the American people of personal liberties, personal freedom and personal privileges which they have always enjoyed. Harmless enjoyments from which the masses have always derived comfort and pleasure are to be denied. No intelligent man will endeavor to justify the evil of alcoholism. That would be foolish, because alcoholism is only too manifestly an evil. But the fact that fools here and there abuse these privileges and drink to excess, ruining themselves and handicapping their families, is no reason why the great masses should be made to suffer."

Ruined families apparently count for naught. His chief concern seems to be that of alleviating the suffering of the man who is the victim and the slave of booze and who is "made to suffer" when its use is denied. Such a sufferer has already passed the danger line and the deprivation to him will be a blessing rather than a curse.

The workingman should hasten to repudiate this slander. In America every man who earns his livelihood, whether by pen, pick or plow, in the shop, the store or anywhere else, is a workingman. As one of these, I must emphatically protest against Mr. Gompers' statement.

The rum interests are pinning their



MR. SILAS LAWRENCE,
Graduate, Bible Department, Bowling Green
Academy.

faith upon just such assertions. The daily papers are full of their propaganda. Its influence is evident. The President, who, I believe, stands for righteousness and desires to carry out the will of the people, has become the only hope of the traffic. His latest statement in regard to war-time prohibition gives encouragement to the hope. "When demobilization is terminated, my power to act without Congressional action will be exercised" admits of two interpretations. Christian men and women everywhere should be heard from in terms that will not be misunderstood, and then praise God, King Alcohol shall permanently be dethroned. The Kingdom of God is at hand. "Prepare ye the way of the Lord." "God reigns and the Government at Washington still lives."

Commencement at Bowling Green.

BOWLING GREEN ACADEMY held interesting graduating exercises on May 7th. I am sure that a report of them will interest some of the readers of THE OUTLOOK OF MISSIONS who have so generously contributed toward our support. The program follows:

- Song—"Awake! Awake!"
Chorus Class
- Invocation.
Song—"Let the Hills of Song Resound"
Chorus Class
- Recitation—"Failure"... Bertha Wilson
Finished Eighth Grade
- Solo—Instrumental.... David Holcomb
- Essay—"Act Well Your Part"
Flardia Price
Finished from Normal Course.
- Solo—"Beautiful Ohio"
Agnes E. Wolfe
First Year Normal
- Oration—"Prepared for Better Things"
Silas Lawrence
Finished from Bible Department.
- Solo—"Our Yesterday"... Charles Lewis
First Year Normal
- Quartette—"Rose in No Man's Land"
Presentation of Diplomas by the
Principal, Rev. Wm. Wolfe.
- Class Song—"Farewell to Thee"

We had a graduate from each department and they reflected much credit on their respective classes and their teachers. Miss Price, who finished from the Normal Course, has been here ten years, having worked each year in a white family for her board and one dollar a week. She is a lovely Christian character and will be a valuable asset to the community where she may locate.

Mr. Lawrence from the Bible Department is a young man of splendid traits that go to make up the real manhood. He waits on the table at one of our leading hotels, pastors a little church at a nearby town. He gets some one to wait table in his stead on the Sabbaths, while he attends to his pastoral duties.

We are expecting great things from this young man and young woman. They will reflect credit upon their Alma Mater. There are many worthy boys and girls in our school of this same type. Our school has struggled hard for the past sixteen years of its existence and would have long since closed its doors but for the generous Christian disposition of the Freedmen's Board and the Reformed Church, who have so kindly federated on this special work and enabled us from

year to year to send out worthy men and women to work in the Master's Vineyard.

There are many phases of the work that need to be brought up to the standard of other schools, and it is hoped by those who are so interested, that these needs will be supplied.

Yours in the service of the Master,

MRS. H. M. WOLFE.

Home Life of the Magyars in Hungary.

REV. ALEX. HARSANYI,

Editor of the Hungarian Reformed Church Paper.

(To be read at the September meeting of the W. M. S., per program note.)

IN trying to understand a nation, we first must examine and study its *religious* and its *home* life. Here you can see in the clearest reflections the inner soul of the nation. It is true of nations as well as of individuals, that character and future happiness are based upon the training received in the *family*



MISS PAULINE M. WOLFE,
Teacher in Bowling Green Academy.

homes and in the *Churches*. The first and most lasting impressions are received in our childhood. We can never forget the blessed influence and sainted memory of our dear parents, who planted in our hearts the love and fear of God and inspired us to follow the footsteps of God's people. A great statesman in Europe once said that the greatest need in his country was to have devoted Christian mothers and clean family circles, so as to make that nation the supreme nation in Europe.

Admitting, therefore, that devotion in religion and purity in home life are the most essential requisitions of individual and collective happiness, our aim must be to make our homes like temples, so that all who live with us, or enter our homes, should feel the atmosphere of our constant communion with God.

THE RELIGIOUS LIFE OF THE MAGYARS.

You have heard and read much of the religiosity of the Magyars. Many of you have participated occasionally of the services held in a Hungarian Church. You have observed how attentively the Hungarians listen to the message given to them by their minister. You were impressed by seeing them pray and sing out of the fullness of their hearts. You would hardly believe how generous, comparatively, these hard-working Hungarians are toward the support of their Churches! Indeed, there is no better element among the immigrated population in this country than are the Hungarians! The Reformed Church in the United States can congratulate herself that she has the best opportunity in doing home missionary work for taking care of the spiritual needs of such deeply religious immigrated people as the Hungarians are!

HOME LIFE OF THE MAGYARS.

You are interested in learning something also about the home life of the Hungarians in Hungary.

In all the countries of Europe, and perhaps all over the world (except in this free and democratic land of ours) traditions, customs, education and social position divide the classes so sharply that

it would be impossible to find a uniform measure applying it for the social and home life of all the classes. The difference between the rich and the poor is very much greater in Europe than it is here. Consequently, the life of the so-called lower class is more submissive there than it would be imaginable in this country.

The life of the upper class, the so-called aristocracy, is the life of comfort and splendor. They live on their large estates, or in the cities, surrounded by all comforts of life. They have servants and equipages at their command and live a life of luxury and pleasure. Of course, I am speaking of ante-war conditions. Morally, as it is usually the case, the conduct of life of the upper class of people has not much value for admiration and imitation. Religion for them is mere formalism or an appendix to etiquette. Their conception of ethic and moral is not as pure as that of the lower class of people. This is true of the aristocracy belonging to either the Protestant or to the Catholic Church. Of course, exceptions can be found, and in such cases we are glad to state that the deep religiousity and the noble example of clean life of some aristocrats in Hungary exert great influence upon the masses.

The second class of people we might call as the intellectual class. This class is made up of the ministers of the so-called historical and legally accepted denominations, of the professors and learned men of different professions. They live their own life between themselves, mingling with the other class of people only in their official capacities. They keep up their own clubs, society circles and would never invite to their entertainments or to their homes as guests anybody not belonging to the same class in which they count themselves.

In the third class are the merchants and the industrial men, such as tailors, shoemakers, carpenters, etc. They also have their exclusive circle, the walls of their social separation being defended from intrusion of the still lower class. In the least appreciated class belong the

peasants, who are the most faithful toilers in Hungary. They constitute in every sense of the word the best element of the population of Hungary. They are poor people without chance of ever bettering their social or economical conditions. They just earn enough to make their living—and very often not even as much as that. They live in villages or out on the farms, many of them never having been outside of the village where they were born and raised. They have no political rights and practically have no voice in any matter. They suffer much injustice and suppression. But they have a good heart and a soul, which is impressive for any good advice or example. Their family life is clean and devoted. The man, as the bread earner, is the acknowledged ruler of the house, and his authority is never called into question. He sustains a certain air of dignity and self-respect. He never would do any housework, such as helping in washing, or cleaning the house, or tending to the children, but would do the hardest work in the fields from four o'clock in the morning until late in the evening to support the family. Family ties in Hungary among the peasants are so strong that divorce very seldom happens among them. Members of the family and their descendants all live in the same town for generations. This is certainly an idealistic condition, which can take place only in small countries, in which the people belong to the same race.

I want to add yet that many of you ladies who read these lines know of experience what good workers the Hungarian girls are in your homes. They are clean, both physically and morally, and are acknowledged to be the best cooks.

Homestead, Pa., June 15, 1919.

Church-building Funds.

J. S. WISE, SUPERINTENDENT.

During the last quarter, April 1 to July 1, I am happy to announce and gratefully acknowledge the receipt of twenty-one Church-building Funds of five hundred dollars each and one of one thousand dollars, listed as follows:

No. 648. "The Rev. E. Bruce Lyttle, Ph. D., Memorial Gift Church-building Fund of \$500." Contributed by J. O. Miller Memorial Reformed Church, York, Pa., in his memory and credited on the debt of J. O. Miller Memorial Reformed Church to the Board of Home Missions.

No. 649. "The Samuel Hoeflich Church-building Fund of \$500." Bequest of Samuel Hoeflich, of Waynesboro, Pa. Invested in Hungarian Reformed Church, Akron, Ohio.

No. 650. "The St. Paul's Reformed Church of Waynesboro, Pa., Church-building Fund of \$500." Bequest of Samuel Hoeflich, of Waynesboro, Pa., and invested in Williard Reformed Church, Akron, Ohio.

No. 651. "The Adam K. and Elizabeth Frey Church-building Fund of \$500." Contributed by Mrs. Elizabeth Frey, of St. John's Reformed Church, Red Lion, Pa., and invested in Bethel Reformed Church, Baltimore, Md.

No. 652. "The Henry and Catharine Miller Church-building Fund of \$500." Contributed by Mrs. Anna E. Slack, of Centre Hall, Pa., in memory of her father and mother. Invested in Bethel Reformed Church, Baltimore, Md.

No. 653. "The Richard Meily Church-building Fund of \$500." Contributed in memoriam by Richard Meily, of St. John's Reformed Church, Lebanon, Pa., and invested in Calvary Reformed Church, Bethlehem, Pa.

No. 654. "The John and Mary S. Gill Gift Church-building Fund of \$1,000." Contributed by Mrs. Mary S. Gill, Ohmer Park, Dayton, Ohio, in memory of her deceased husband. Gift of Ohmer Park Reformed Church, Dayton, Ohio.

No. 655. "The C. T. Gerberich Gift Church-building Fund of \$500." Contributed by C. T. Gerberich, Bellefonte, Pa. Gift to Trinity Reformed Church, Lewistown, Pa.

No. 656. "The David Krieger Gift Church-building Fund of \$500." Contributed by David Krieger, Paris, Stark County, Ohio. Gift to the Progressive Project of Interior Synod.

No. 657. "The Steiner Schley Church-building Fund of \$500." Contributed by Mrs. Lillian F. Schley, Frederick, Md., in memory of her deceased husband. (25th Fund of Evangelical Reformed Church, Frederick, Md.) Invested in Calvary Reformed Church, Bethlehem, Pa.

No. 658. "The John Reading Schley Church-building Fund of \$500." Contributed by Mrs. Lillian F. Schley, Frederick, Md., in memory of her son, whose life was given in defense of his country, October, 1918, in France. (26th Fund of Evangelical Reformed Church, Frederick, Md.) Invested in St. John's Reformed Church, Bethlehem, Pa.

No. 659. "The Rev. Philip Ruhl Church-building Fund of \$500." Contributed by Calvin H. Ruhl, Grace Reformed Church, Fort Wayne, Ind., in memory of his father. Invested in St. John's Reformed Church, Bethlehem, Pa.

No. 660. "The Harry C. and Margaret Q. Keefer Church-building Fund of \$500." Bequest of Mrs. Margaret Q. Keefer, of Frederick, Md. (27th Fund from the Evangelical Reformed Church, Frederick, Md. Invested in St. John's Reformed Church, Bethlehem, Pa.

No. 661. "The Woman's Missionary Society of General Synod Church-building Fund, No. 65, of \$500." Contributed by the Woman's Missionary Society of General Synod and invested in St. John's Reformed Church, Bethlehem, Pa.

No. 662. "The Woman's Missionary Society of General Synod Church-building Fund, No. 66, of \$500." Contributed by the Woman's Missionary Society of General Synod and invested in St. John's Reformed Church, Bethlehem, Pa.

No. 663. "The George L. Freet Church-building Fund of \$500." Given by Trinity Reformed Church and Sunday School, Altoona, Pa., in his memory. Elder Freet was the first Sunday School superintendent of Trinity Sunday School, and died in May, 1907. Invested in Salem Reformed Church, Altoona, Pa.

No. 664. "The Rev. Oswin S. Frantz Gift Church-building Fund of \$500." Contributed by Christ Reformed Church, Altoona, Pa., and given to Salem Reformed Church, Altoona, Pa.

No. 665. "The Seal-Weaver Gift Church-building Fund of \$500." Contributed by Elder and Mrs. George L. Seal, of Christ Reformed Church, Altoona, Pa., in memory of their parents, and given to Salem Reformed Church, Altoona, Pa.

No. 666. "The Sarah A. Miller Church-building Fund of \$500." Contributed by Miss Sarah A. Miller, York, Pa., and invested in St. John's Reformed Church, Bethlehem, Pa.

No. 667. "The Rebecca Miller Gift Church-building Fund of \$500." Bequest of Miss Rebecca Miller, York, Pa., and given to the Progressive Project of Interior Synod.

No. 668. "The William H. Korf Gift Church-building Fund of \$500." Contributed by Mr. and Mrs. August F. Korf, Forreston, Ill., and given to the Progressive Project of Interior Synod.

No. 669. "The Rev. and Mrs. Harry Nelson Bassler Church-building Fund of \$500." Contributed by Rev. Harry Nelson Bassler, Harrisburg, Pa., in gratitude to God for His care and protection during the period of the World War and the safe return of Captain Bassler, who served his country as a chaplain in the famous 28th Division. Invested in St. Paul's Reformed Church, Boswell, Pa.

No. 670. "The Elmer A. Roeder Church-building Fund of \$500." Contributed in loving memory by his mother, Mrs. Lucinda A. Roeder, Quakertown, Pa., and invested in St. Paul's Reformed Church, Boswell, Pa.

MISSIONARY FINANCE

One of the striking passages in the President's recent speech was :

"The triumph of freedom in the war means that spirit shall now dominate the world. There is a great wave of moral force moving through the world, and every man who opposes himself to that wave will go down in disgrace."

BOARD OF FOREIGN MISSIONS.

Comparative Receipts for the Month of May.

Synods.	1918.			1919.			Increase.	Decrease.						
	Appt.	Special.	Totals.	Appt.	Special.	Totals.								
Eastern	\$18,031.98	\$892.08	\$18,924.06	\$27,806.33	\$1,440.43	\$29,246.76	\$10,322.70	.....					
Potomac	7,703.43	511.71	8,215.14	11,589.46	1,336.91	12,926.37	4,711.23	.....					
Pittsburgh ...	5,733.13	303.75	6,036.88	5,681.84	841.29	6,523.13	486.25	.....					
Ohio	8,324.00	402.33	8,726.33	8,579.18	824.21	9,403.39	677.06	.....					
Interior	694.73	.....	694.73	1,063.54	103.07	1,166.61	471.88	.....					
Central	512.00	155.15	667.15	449.00	411.60	860.60	193.45	.....					
German of East	484.94	40.00	524.94	657.88	1,059.00	1,716.88	1,191.94	.....					
Northwest ...	71.00	9.15	80.15	144.87	150.51	295.38	215.23	.....					
Southwest ...	147.25	378.84	526.09	454.26	304.65	758.91	232.82	.....					
Bequests .....	.....	1,109.23	1,109.23	.....	.....	.....	.....	\$1,109.23	
Annuity Bonds .....	.....	1,000.00	1,000.00	.....	.....	.....	.....	1,000.00	
W. M. S. G. S. ....	.....	6,687.54	6,687.54	.....	6,329.14	6,329.14	.....	358.40			
Miscellaneous..	.....	153.74	153.74	.....	378.78	378.78	225.04	.....					
							\$41,702.46	\$11,643.52	\$53,345.98	\$56,426.36	\$13,179.59	\$69,605.95	\$18,727.60	\$2,467.63
							<i>Net Increase, \$16,259.97</i>							

BOARD OF HOME MISSIONS.

General Fund Receipts for May, 1919.

Synods—	1919.	1918.	Increase.	Decrease.	
Eastern	\$28,869.61	\$17,946.89	\$10,922.72	.....
Potomac	12,070.95	8,046.17	4,024.78	.....
Ohio	8,579.18	4,766.50	3,812.68	.....
Pittsburgh	5,681.85	5,733.13	.....	\$51.28
Interior	946.54	724.74	221.80	.....
German S. of the East.....	1,333.60	691.37	642.23	.....
*Central	5.50	.....	5.50	.....
*Northwest .....	.....	.....	.....	.....
*Southwest .....	.....	70.00	.....	70.00
W. M. S. G. S.	2,888.46	2,645.10	243.36	.....
Y. P. S. C. E.	24.60	20.00	4.60	.....
All other sources	434.16	578.27	.....	144.11
		\$60,834.45	\$41,222.17	\$19,877.67	\$265.39
				265.39	

Increase for the month, \$19,612.28

*For Hungarian and Harbor Missions only.

The W. M. S. gave \$980.25 additional for Church-building Funds and other objects.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Sacrificial Giving by the Japanese.

STRANGELY wonderful is the sympathy that is being manifested toward North Japan College in this time of affliction. Everybody seems eager to help. Just now the President of the Imperial University located here called on me to tell me what he had been doing in response to a request from me that he speak a good word for us to the Department of Education in reference to a certain privilege for which we are now asking. He made two trips to the Department and not only "spoke a good word," but actually pleaded our cause. He was himself Vice-Minister of Education for many years, and for a man in his position to do what he is doing for us is extraordinary kindness indeed.

Three days ago I called on the new Governor who has just been appointed to this prefecture, a man who had been Governor here once before. He was most cordial and deeply sympathetic. He said he had just that morning passed by the ruins of our buildings, and said that while it was all very, very sad, yet he thought there could be a certain comfort to me in the fact that North Japan College had become a sacrifice for a large part of the city. Owing to the fact that our large building was brick on the outside it confined its flames largely within itself, and thus broke the sweep of the conflagration. Otherwise much more of the city would have burned. Thus the school became a sacrifice for others, so he said. Our alumni had asked this new Governor for his sanction and endorsement of their movement to raise money, and he gave this most heartily in written form, so that it can be used far and wide.

But by far the most touching incident that has occurred recently, and that ought to stir the hearts of the people of the Reformed Church, took place at our Conference of Evangelistic Workers which was held a few days ago just before the annual meeting of Classis. Some of you will remember that when Rev. Mr. Oshikawa came over from Niigata to start Christian work in Sendai there came with him his Barnabas, namely, Rev. Kametaro Yoshida. This faithful brother has remained in the service ever since, and recently the fortieth anniversary of his useful ministry was celebrated. On that occasion his children and his friends, thinking of the time when he could no longer work, made up a gift for him amounting to some 940 yen. But at the close of the

opening sermon which he preached at the conference the other day he said that he had communed with God about this gift, and had reached the conviction that he should devote 500 yen of the amount to the starting of a beneficiary aid fund in North Japan College for the encouragement of students for the ministry. He told me privately that he would also contribute 100 yen to the new building fund. Thus this earnest servant of Christ, with no more means at the end of forty years than he had at the beginning, and trusting in his God to supply all his needs in his old age, lays nearly all of what was so affectionately put in his hands a few weeks ago, upon the altar of his Lord. How many of us are able to measure up to this act of self-sacrifice?

That this Christian school established in a non-Christian land has won this remarkable sympathy and good-will is cause for profound gratitude and encouragement at this time of trial.

D. B. SCHNEDER.

Sendai, Japan.



REV. KAMETARO YOSHIDA,
Forty Years a Christian Minister.

Bible Women's Conference.

A CONFERENCE of our women workers was held May 8-10. It was originally planned to hold it at Miyagi Jo Gakko, as we have been doing in the past, but because of a case of scarlet fever in our dormitory, we were obliged to hold it elsewhere. At first we feared the conference would be in a measure spoiled, but we soon found that the sudden change in plans had been a blessing in disguise, for our conference proved to be the best one we have ever had. It was held at Matsushima, the bay not far from Sendai, which many people consider the most beautiful spot in all this beautiful country. We engaged a number of rooms on the second floor of a hotel overlooking the bay, and in these rooms we slept, ate, and held our meetings. Japanese rooms are well adapted to such use. At night our beds were spread on the mats, as many in each room as could be crowded in; in the morning the beds were rolled up and carried away, the partitions, which are only paper doors, were removed, and we had one large meeting room that gave no suggestion of a bedroom. At meal-time trays were placed in two long rows on the mats and the room became a dining room. Everyone sat on the floor, in Japanese style, and this fact in itself did much to create the feeling of good fellowship and informality which characterized the whole conference.

The guests at the conference consisted of Bible women, all of whom were present but one, pastors' wives, of whom thirteen were present, and women helpers of missionaries, of whom eight were present. Various members of the Mission were also present during some or all of the sessions. The students of our Bible Training Course were permitted to go down for the meetings on Friday.

The speakers were Miss Chiyo Yamada, a Bible teacher in a girls' school near Yokohama; Mr. Jo, one of our very best pastors; Mrs. Fuse, Mrs. Schneider's able helper; Mr. Yoshikawa, a teacher

in the Baptist Girls' School in Sendai; and Dr. Faust. The program was planned with a view to being not so much a discussion of methods of work as a time of fellowship, prayer and inspiration.

Everything seemed to be in our favor. The weather was ideal, we even had moonlight, which enhanced the beauty of the bay. The speakers were all unusually well qualified and the women entered into the spirit of the conference in a remarkable way. The brief periods of prayer at the beginning of each session and the atmosphere of glad receptiveness which characterized all the meetings were an inspiration to all of us. On the second morning a group of about fifteen women held a sunrise prayer-meeting at the top of a hill overlooking the whole bay. The spontaneity and whole-heartedness of this informal gathering was one of the most encouraging things the writer has ever experienced.

The accompanying picture gives a little idea of the beauty of our place of meeting. The background of this picture is a tiny island, connected with the mainland by a picturesque bridge. On this island is a famous Buddhist temple. This does not appear in the picture, but the little shrine associated with it is seen. The Japanese people know well how to associate natural beauty with their sacred places.

Several of us strolling over to this little island between meetings observed a woman kneeling before this little shrine praying very devoutly. When we returned a little later she was still there, still absorbed in prayer. Such religious devotion surely deserves to be directed in the right path. The contrast between this woman's conception of God and the noble ideals of the men of our group was an object lesson which impressed itself on us.

If the women of our Church who are so loyally supporting our work here could have been with us to share our fellowship, they would have felt that nothing they have done or can do for the Japanese women is wasted, for here was a

group of women who in intelligence, beauty of personality and Christian consecration can hold their own with such a group of workers anywhere. These women are our joy and pride and hope. They are the ones to whom we look when we are discouraged, for they reveal to us the possibilities of the women of Japan. But surely our women of the Church cannot be content with a small group of such women, they must feel the ambition to press on and on until the whole womanhood of Japan has been raised to this level.

OLLIE A. BRICK.

Revenge. -

[The April number of the little Japanese monthly, *Kenko* ("Health"), contains the following letter, which shows what the Christian faith can do in the way of changing the feeling of revenge into active love.—H. K. M.]

"Toward the end of the year before last I was obliged to resign my position on account of lung disease. For the



REV. TAKEO ASHINA, SON OF SHINTO PRIEST,
AND WIFE.

past year and a half since then I have been constantly subject to insult from others, and suffered from lack of food and fuel. On one occasion I heard a neighbor close at hand say: 'The chickens have been walking on these, so that we cannot eat them. Give them to him.' Soon some dried sliced potatoes were brought in, but, forgetting myself, I sent them back. While I was a school teacher, my child used to be treated kindly, but suddenly it was made sport of, and often came home crying. To me, a father, this was extremely hard to bear. But happily I was a Christian. From the Book of Job I learned about Job's trials, and thus, filled with gratitude and hope, and always praying, even in the midst of my sufferings, I was able to live day by day in great peace of mind. Fortunately the disease with which I was afflicted has been cured, and my health is now as good as ever, and I rejoice that before long I shall again be a teacher. When that time comes, what revenge shall I wreak upon those that treated me so contemptuously? Well, I am earnestly praying that I may come to be regarded as a teacher deeply interested in his pupils, and the good genius [literally, "god"] of homely and poverty-stricken children." * * *

In the May issue, Dr. J. P. Moore wrote a very encouraging article about Rev. Takeo Ashina.

We wish to ask all our readers to get that number and turn to page 217, where they will find how a soul struggled into the light, and how the Lord blesses the labors of His faithful servants. Men and women who are thus won for Christ and devote their lives to His service are living proofs of the promise: "He that goeth forth weeping, bearing precious seed, shall doubtless come again bringing his sheaves with him."

North Japan College.

Dear Friends in the Home Church:—

Shall I give you a few items from a day's experience? It has not been a very unusual day, but it will give a truer idea of things here for that reason.

This morning one of our professors who had just returned from his home reported to me his experience as he rode in a little steamer across the bay from Matsushima. One of his fellow passengers was the proprietor of the Matsushima Hotel, who asked, "Why is not somebody coming around to collect money for North Japan College? There are many people who are expecting to be asked. I myself will give 100 yen." And then he went on to sing the praises of the school among the passengers, saying that there was no other school equal to it in this whole North. His own son is a graduate of the school.

An hour later there came into my office one of our graduates who afterward graduated from the Tokyo Imperial University and who just recently passed the examination for the higher civil service and has been appointed consul at Shanghai. He is, however, for the time being retained in the foreign office, and is at present helping to translate into Japanese the Peace Terms as presented to Germany and Austria. It was a deep joy to look upon the face of this bright, promising young Christian diplomat. In excellent English he spoke of his great obligation to his Alma Mater. He said that for those who have received only the ordinary Japanese education it is very difficult to understand and appreciate the humanitarian world-currents that are in evidence today, but for him and others who have received a Christian education it is very easy. Others have little taste for the moral ideals that are now gaining such currency, but those who have lived in the atmosphere of a Christian school not only appreciate these ideals themselves, but are able to interpret them and give them currency in Japan, too, so that through Christian education there is fostered in the nation not merely good in-

ternationalism, but rather a certain super-nationalism that is sure to bring blessing and peace to humanity.

Still later in the day an inspector from the Department of Education came to inspect the school in order to judge of its fitness to receive the teachers' license privilege. This is a privilege that will, if granted, give the honor graduates of our new Normal Course government license without examination. Next to educating young men for the ministry, the education of teachers is the most important mission of North Japan College, and if this privilege, though rarely granted, can be secured by us, it will be a great help toward the fulfillment of this mission. It is a remarkable thing that the man who is working hardest to secure this privilege for us is President Fukuhara, of the Imperial University in Sendai.

Thus in the midst of our daily trials we have much to encourage us and make us thankful.

Yours in Christ,

D. B. SCHNEDER.

The Coming of Evangelist Kanamori to Aomori.

MISS M. LEILA WINN.

YEARS ago when I began to do evangelistic work, I would ask the older missionaries, "What is the best tract for unbelievers?" Invariably the answer would be, "Give them '*San Ko Ryo*,'" a tract teaching the three essential doctrines, viz.: God, Sin, and Salvation through Jesus Christ. The author's name was not given, but all knew it was written by Mr. Kanamori; that his faith had grown cold, that he had left the ministry and gone into government work. It was very, very sad, that a man so able and who had written a tract which was leading so many to Christ, did not even wish his name attached to the tract. Many missionaries and his sincere friends never ceased to pray that he might be reinstated in the faith.

Doubtless many of you who are interested in the work in Japan have heard that the prayers for Mr. Kanamori have been answered more than ten fold! Today there is no man in Japan so used of God in presenting the Gospel and salvation through Jesus Christ as Mr. Tsurin Kanamori. He is a graduate of the Doshisha College at Kiyoto, and he told me it was the reading of German higher critics which upset his faith. Mrs. Kanamori never lost her faith and it was her triumphant death and hearing his children talk of their mother who had gone to heaven to be with Jesus which determined him to come back to God and to devote the remainder of his life to saving souls.

Last spring the good word came to us that in the autumn, Mr. Kanamori was to make a campaign of the six prefectures in the Northeast and that we at Aomori were to have him for three days, November first, second and third. Our Church people began to pray and prepare for the audiences which flock to hear him, and so the theatre was engaged for two evenings. It surprised and pleased me to see our people work, pray and give so generously. One man, Mr. Kobayashi (of whom I lately wrote), who has made a little "pile" from the sale of ice, gave the generous sum of yen 100, viz., \$50.00. That for "poor" Aomori was noble! Dr. Onishi gave yen 20, etc. Even the very poorest gave what he or she could. I was proud of my ex-convict, San nohei San, of whom also I have written, who is trying so hard these days to live a clean life, who gave .50 sen (25 cents) and came offering one day's service as a coolie for any heavy work for which we might need him. He said, "I have a wife and five children looking to me for daily rice, but I am strong and will give one day's service, any hard, rough work you need!" And then, how they *prayed*, a prayer meeting after each service on Sunday, and the last week before his coming, a sunrise prayer meeting at 6.00 A. M. We heard that at Morioka there had been 400 decisions. We at Aomori asked God for

350 souls. Our people hardly dared hope and ask for more.

Well, Mr. Kanamori has come and gone! He is short in stature, like the apostle Paul. He was suffering with influenza, but how the Lord used him! Both evenings the theatre was filled to overflowing with officials, teachers, working people, all classes, and all listened with breathless attention. Two policemen sat in their box to keep order, but there was no disturbance whatever. There was a hush all over the theatre when he begged them to be quiet while he asked God to use him and make him the Spirit's mouthpiece; and then he preached with Bible in hand, just the three topics, *God—Sin—Salvation*, so simply (though he is such a scholar) that even the children and most ignorant could understand. God, as a God of love and a father. Then Sin and its awfulness! The foolishness of idol worship, etc. He was merciless when he spoke of the sins of the Japanese. He told them things which we missionaries would hardly dare tell them. When he spoke of the social evil as it exists, I heard many in the audience groan. Then he went on to drunkenness. He told them he saw his own father die a drunkard. Then when he came to Jesus Christ, it was simply wonderful how he pictured Him. To illustrate His vicarious suffering he told of Joseph Nishima, of Doshisha College—of Nishima's love for his students, of one rebellious student whom the faculty had decided to expel; how Mr. Nishima pleaded for this young man; how, before the faculty and the whole school Mr. Nishima with a stick in his right hand beat his bared left arm until it bled, and the stick was broken in three pieces. That stick broken in three, he said, was now kept among the precious relics of the Doshisha. This, he explained, was what Jesus had done for us—shed His blood on the Cross.

When the decision cards were passed round and counted up after the two meetings, we found not the 350 souls, but 800! On Sunday he had a meeting for the pastors and Christians, entreating

them to *feed* these 800 sheep, and "babes in the faith;" then, Sunday evening, a meeting for these 800 deciders. For over an hour he pleaded with them to attend church, to pray, to read their Bibles, to give up sin, to save souls. Well, this poor old heathen city has been moved and God grant that it may not prove to be mere effervescence! Our Christians, too, are moved as I never saw them before and now all feel they must do more. At our Wednesday Prayer Meeting this week, Dr. Onishi, one of our believers, confessed that he had been a "lean" believer, that he meant to do more, that from this time on he intended to set aside yen 1.50 (75 cents) of his daily income for the Lord's work. He said, "If there is any deficit in funds for this campaign, send the bill to me. I will pay it, even if it is 50 or 60 yen." I know of one family where five have decided for Christ. The brother has been my pupil for some time and his brothers and sisters made it hard for him, but now all have decided. A Buddhist priest also was one of those who made the decision. I feel glad that I have lived to see such a man as Mr. Kanamori in Japan.

Sin is very rife in Japan, but the Holy Spirit also is at work!

"They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

Aomori, Japan.

The Tung-yu Shu or Varnish Tree of China

KARL H. BECK.

THE juice of the "Tung-yu" (or varnish tree or oil nut tree) fruit is used by the Chinese as a varnish, and, after certain treatment, is used in the making of paint. Large quantities of this oil are annually sold to foreign firms.

The juice is extracted from the seeds of the fruit or nut. Crude, indeed, are the processes used by the Chinese of our district to extract this juice. Looking at

an oil factory from a distance, one sees an extensive one-storied Chinese building, with a thin cloud of steamy smoke rising through practically every section of the tile roof. At certain hours of the day, or even at night, one may hear a clatter of battering sounds which issue from the rooms in which scores of half-dressed men and women swing huge wooden beams, that may literally be called battering rains, driving the butts of huge wedges into the primitive presses in which the juice is pressed from the ground-up nut seeds.

Once inside the factory, we see where the smoke issued from. All around the place are chimney-less stoves, with large wooden tubs so fixed on them that both heat and smoke percolate up through the heaped-up nuts. Often in the same room, or in stables nearby, one may see a number of cattle used to draw the grindstones of the mills wherein either the seeds are ground up in preparation for the extracting of the juice, or the hulls of the nuts are ground up to make

(Concluded on Page 322.)



THE IDOL WHO KEEPS THE GATE OF THE TEMPLE AND FRIGHTENS EVIL SPIRITS AWAY.



A REST AFTER A HARD PULL THROUGH THE



EVEN CHILDREN, FIVE YEARS OLD, WORSHIP THESE IDOLS.

The Power and Fruits of the Gospel.

Shenchow, Hunan, China, May 3, 1919.

To the Members and Friends of the Reformed Church:

"Ye shall not need to fight in this battle; set yourselves, stand ye still and see the salvation of the Lord with you." II Chron. 20:17.

The fact that the Gospel is the power of God unto salvation to every one that believeth was proved again during a recent itinerating trip to Bao Tsing, Uan Tsuen, and Wu Su, three of our out-stations which are 270, 180 and 30 li respectively from Shenchow.

The people in our party were Dr. Thompson and family, Mrs. Liu, a Chinese Evangelist, Mrs. Lu, a Bible Woman and myself.

During the three weeks' trip we spent nine days at Bao Tsing, two and a half days in Uan Tsuen and an afternoon and evening at Wu Su. The rest of the time was spent on a small river boat, the covering or roof of which is made of bamboo mats. This may give you some idea how long it takes to travel 270 li or 90 miles in this section of China.

Of course, Evangelistic meetings were held along the way by the river bank for boatmen and others who cared to hear.

The people in Bao Tsing seemed very eager to hear the Gospel. Women's meetings were held every evening and many who came out of curiosity at first, became interested enough to return morning and afternoons for study.

The work at Uan Tsuen was opened by our Mission just about two months before our arrival. The fact that foreigners were coming to town had been advertised by the Chinese. As a result the crowds were large, noisy and curious, not only during services announced, but other times as well.

In spite of adverse circumstances at the Saturday morning meeting, the Holy Spirit won the victory in answer to prayer and we were allowed to witness the conversion of Mrs. Iang, a widow, who for eight years had sought for that peace which the world cannot give nor take away.

It was while Mrs. Lu, the Chinese Bible Woman was speaking to a small group after the morning meeting, that this woman became interested. Later while eating our dinner Mrs. Iang walked right in and said, "I just had to come back to tell you that your God is the true God."

"While Mrs. Lu was telling us about the love of God and how a woman in Nanking over 70 years old was cured and saved the first time she heard the Gospel—that same Jesus touched my heart and took away the pain here (pointing to her chest)."

We offered Mrs. Iang some rice, she refused, saying she had seldom eaten



LEWIS THOMPSON, JR. (8 YEARS), AND
HARRISON THOMPSON (8 MONTHS).

There is much to hearten the friends of our missionaries in China by reading of the fruits that follow their labors.

Miss Weil tells of how they must adapt their methods of work if they expect to reap any results.

Toil and trouble face the earnest workers for souls, but the reward is such as to cheer the heart and to renew the effort.

The four pictures which accompany the article of Miss Weil tell their own story.

more than half a bowl of rice at one time since her husband's death eight years ago.

Out of eleven children she has only one son left and he is an opium smoker. She has no other near relatives and has spent much money on medicines. One of many kinds of medicines tried by her was the liver of a dead man eaten raw.

Although 54 years old, Mrs. Iang, whose home is between 10 and 20 li from Uan Tsuen, decided to walk to town because she had heard that a doctor with foreign medicine and two women with a "new doctrine" (the Good News) were stopping there that day.

After teaching her more about the Gospel three of us had prayer together. Mrs. Iang prayed in simple childlike trust, rejoicing in the new friend and Savior she had found. When Mrs. Schiang, the Evangelist's wife, offered her food again she accepted and finished the bowl apparently with a relish. (When Chinese are able to eat a bowl or more of rice they are all right—if less they are considered sick.)

Sunday morning Mrs. Iang's friends invited her to gamble, as usual, to help forget her "bitterness." She refused, saying that her burden had been lifted and her sickness cured. She arrived at the chapel that day about 3.00 P. M., weary after a long walk, but with face radiant with joy because of the new life and hope that she had found in Jesus.

Since God has promised to do exceedingly abundantly above all we ask or think *according to the power that worketh in us* (Eph. 3:20) let us unitedly pray (though the ocean be between us and the Home Church) for an infilling of the Holy Spirit in order that more burdens may be lifted and more wandering ones be turned to God from the worship of idols.

Grateful for the privilege of service in a needy field, I am,

Sincerely yours,

MINERVA STOUT WEIL.

After Years of Sowing.

The Telugu Mission in South India was opened by the Northern Baptists in 1835. Five years later the first Telugu convert was baptized. In 1845 the results had been so meagre that the Missionary Union would doubtless have closed the mission but for the earnest appeal of Dr. Judson, then at home on furlough. It was decided to send Rev. Lyman Jewett to re-enforce the work. More years passed with no apparent fruits, so that again in 1853 the question of closing the mission was considered. In the course of a long debate one of the speakers referred to the work as the "Lone Star" of our mission work on a western shore of the Bay of Bengal. The next day Dr. S. F. Smith, the author of "My Country, 'Tis of Thee," read the now famous poem "The Lone Star."

"Shine on, 'Lone Star!' Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night;
Shine on, and bless the pilgrim's eye.

"Shine on, 'Lone Star!' I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day."

After earnest prayer and amidst applause the question was settled.

Again, however, in 1862, for the last time the question was reopened, when Mr. Jewett declared, "I will never give up the Telugus. I will go back alone to live and die among them." Then Dr. J. G. Warren suggested that they send some one with Mr. Jewett, as he was entitled to a Christian burial. Dr. John E. Clough was sent back with him.

After twenty-five years of sowing the harvest began to appear, first by scores, then by hundreds, and thousands, until that memorable day, July 3, 1878, when 2,222 were baptized at Ongole. In three months 10,000 were added to the church, which had grown from eight members when it was organized, June 1, 1867, to nearly twenty-five thousand in 1884. The marvelous blessing of God upon the "Lone Star Mission" brought great encouragement to the churches at home.

Knockers and Boosters.

The habit of fault-finding grows on some persons as barnacles adhere to a ship. They become so accustomed to looking for flaws that they seem actually disappointed when they cannot find a seamy side. They distribute gratuitously large quantities of advice—not from a generous inclination, but because they have no use for it themselves. They have reached that happy state of absolute perfection which is the ultimate goal of all the rest of our sinful humanity.

The world abounds in the institutions that are of human origin and therefore fallible. There are few places where you cannot find that repairs are wanted. It is for you to say whether you will bestow a piece of your mind or lend a hand.

You may be doing a great service even though you go no further than to indicate what is wrong. You will surely be doing a great deal more to help if you will play a part in setting things right. Of Tom Sawyer his boon comrade Huckleberry Finn said, "That boy could out-superintend any boy I ever see!"

How weary we grow of those who only sit back or pull back! Let us see you, if you would further a good work, raise dollars and not simply objections. Never mind your precious personal vanity. Never mind the imaginary snub you received, or the fact that somebody isn't on your visiting list, or the circumstance that you weren't consulted first.

Your ruffled self-importance is as naught when measured by the largeness of the work there is to do. An institution may be, as the old adage has it, the enlarged shadow of a man, but usually a movement is vastly bigger than a man or any group of men. Since the work must be started and kept in motion, not by demigods but by fallible mortals, factions arise and bitter partisanships. One here and there puts ambition ahead of fellowship. He sees his ego first. If he is not restrained the end of the cause or crusade may be ruin for all participants.

What we need most is not the Bolshevik type that sweeps aside every law but that of one's own selfish passion. We

need the upbuilders. We need the undiscourageable ones who labor on with shining faces while others, with their spent hopes, are skulking in the tents. We need those who are contagious presences of good cheer, not those who spread black gloom about them where they come. Let us hear infinitely less of the small, querulous, malicious insinuations. Let us have running in our veins more of the ruddy blood of the fine and sturdy optimism of those who disregard the frictional trifles for the sake of the main result, who consider the great end proposed as the chief thing after all, who "take their faith from our sister the spring" and heartily believe in the power of light over darkness and life over death.
—*Public Ledger.*

Will America Be the Good Samaritan?

WE are living in the age of the Good Samaritan. Christians are everywhere binding up the wounds of humanity. For four years the whole world has been lying on the Jericho road, suffering, bleeding, half-dead. Today angels of peace are winging their flight o'er all the earth. The voice of mercy is heard in our land. The open sore of the race has been laid bare in the eyes of all the people, and the heart of sympathy beats in unison with the cry of agony. All over the world the passions of men are being tamed in the presence of the awful slaughter, and by the power of the Spirit of God.

Who is the Good Samaritan? In the days of the Saviour it was an unknown man, a Samaritan, the representative of a people who would have no dealings with the despised Jews. But when this man saw human woe and want, he felt his compassion rise. I need not repeat the story. It is known to all of us. What I wish to stress is the fact that in this story we have the first dawning of an international spirit. The Samaritan forgot his national pride and partisan feeling in the presence of the Jew who lay in pain and suffering. Samaritan though he be, he could not behold the agony in the face

of the Jew without giving some relief. It was the Spirit of Jesus in a Samaritan heart that broke down racial hatred and national separation.

America is facing a problem more awful in its consequences than all the terrors of the cruel war. As a nation we are standing at a critical place where the paths divide. Men high in the counsels of the nation are wrestling with the problem whether America, in the future, shall be a people of nationals, or internationals, whether Christians shall be encircled by oceans or be boundless by the passion of an all-world service.

There is a word of the Lord to ancient Israel that I believe is a message of God to modern America. Read it in Isaiah 49: 6. In that verse I find a protest to that narrow spirit that would limit the Christian service in America to the bounds of the nation, and that would concern itself only with this country. Yes, God is speaking to us in these days of reconstruction: "It is too light a thing for thee to spend thyself on thyself, to build up the fortunes of America, to set her on high among the nations of point of vantage. Behold I will give thee a light to the nations, to my salvation and my servant to the end of the earth." In the light of this truth it is only as we set our national life in the way of Christ, that we can truly be a Christian nation. Only as we, a great, strong and rich nation, put our vast resources at the disposal of the small, weak and poor nations, and accept the risks, and burdens and disadvantages for the sake of the whole world can we claim to be God's people in God's country.

O Lord God of hosts, who maketh the frail children of men to be Thy glad soldiers in the conquest of sin and misery, breathe Thy Spirit, we pray Thee, into the students of this country and of all lands, that they may come together in faith and fellowship, and stand up, an exceeding great army, for the deliverance of the oppressed and for the triumph of Thy Kingdom; through Jesus Christ our Lord. Amen.

—"New Ventures of Faith."

A Mislaid Article, But Too Good Not to Publish.

[This mislaid article by Dr. Hoy is too important not to publish, even at this late date. We ask the pardon of this good missionary.]

LAKESIDE SCHOOLS, YOCHOW CITY,
HUNAN, CHINA, January 1, 1919.

Dear Friends in the Reformed Church:

Somehow I look upon the New Year with a new conception of life and service. The last four years or more have tried men's souls. Victory has been obtained at a great price, but we hold in gratitude and reverence the millions of young soldiers from the Allied nations who purchased, or made safe, RIGHT, for the people of the world with the shedding of their blood. We must now so live and serve as to reward the suffering heroes with the fruits of a new *consecration to humanity*. With gratitude for and appreciation of all that you did for China through your China Mission of the Reformed Church in the United States, I ask you to enter upon a China Drive for 1919. If we work with that spirit of determination which has sanctified the victorious struggle to make the world safe for *Right and Democracy* we shall find ourselves advancing and winning good success.

Last Sunday was marked by deep blessing in our Lakeside congregation. Fourteen students and one graduate teacher were baptized and received into the Church. Twice during the day these and other Christian students gave quiet but firm testimony as to how they were led to become followers of the Lord Jesus Christ. Then in the evening meeting fourteen additional students decided for Christ and to prepare for baptism. At the Lord's Table in the forenoon here were seventy-two communicants. There is reward in such experiences and increasing inspiration is not lacking to go on with great zeal:

It is impressive to hear the Christian students tell how this teacher and that, under the blessing of God, influenced them to come to Jesus for salvation. All of the Christian teachers have cause for

a lifting up of the soul. One testimony runs somewhat like this. The student who gave it said that he had become careless in his school duties and more or less mischievous. Thereupon he was called into the president's office. There he was told how the people at home supported him as a beneficiary student, and that among his supporters were a hundred or more boys and girls of his own age who loved Jesus and through Him loved this student and were helping him to get an education. These good friends were not only giving their money, but were also expressing their love for him by fervent prayers that he might learn to love Jesus and follow and serve Him. He was asked then, "Will you not love Jesus? Will you not love Jesus?" These questions went with him from that private personal interview and melted his heart. The lad soon found his way into an abiding love of the Saviour. You will rejoice with us over these testimonies of a deepening Christian life in the Lakeside Schools.

We have before us—and it will soon be before you—a comprehensive scheme for a forward movement in our China Mission. We have faith that the God of Missions will help you to help us. These open doors are a challenge to us all.

Friends, do you realize that the number of boys and girls and young men and young women in the schools of our two stations is reaching the mark of one thousand? Can you create in your own mind what this means? Do you know how large an opportunity is found in this one fact alone? In church, hospital and school we see new and increasing forms of service. In the name of God, help us in and for China. This country needs all the sacred benefits won in the great fight for *Right and Humanity*. Will you help China to secure these divine blessings? China, the prey of the meanest self-aggrandizement of modern times, needs the uplift that only God's servants can secure for her. Will you help?

Sincerely yours,

WILLIAM EDWIN HOY.

The Varnish Tree of China.

(Continued from Page 316.)

into cakes that are used either for fertilizer or for fuel. If this refuse is used for fuel, its ashes are in demand for the making of soda.

Though this nut oil is in use in all parts of China, the oil nut tree is most extensively cultivated through the latitude of our own locality, which is about 29 degrees north. It is said that the best oil comes from Sze Chwan Province. The average altitude of that province is higher than our own. It is a circumstance that these trees are seen cultivated most extensively on high land or on hill-sides. But climate and altitude being suitable, a very great deal depends upon the soil conditions, both as to the quantity and quality of production.

A clayey soil does not adapt itself readily to a flourishing oil nut orchard. But a slope with soil of sandstone origin, or any dark loam with a deep subsoil, seems to give itself to a rich production of these nuts.

Locally there are said to be two grades of oil nut trees, in respect to the period between the planting of the trees and the first fruit bearing; one is called the three-year variety, the other the seven-year. The names are self-explanatory. In the long run, the slower starting tree is the more satisfactory, is usually longer lived, and gives the more consistent yield.

Young trees, of course, give small yield. It is only the new growth that bears fruit, and the tree has a habit of bearing two new shoots from the end of each old stem of the previous year. While a whole forest of young trees may require a great deal of care on the part of the raiser without any considerable yield, yet an old tree may, without any care to the farmer, prove a perennial bonanza.

Having mentioned that the fruit is born only on the new growth, which occurs altogether on the periphery of the tree, it is quite evident that any circumstance that might injure outside limbs, or that has a tendency to vitiate the tender shoots, must be considered a foe to be

reckoned with. So far as I know there is no pest that worries either tree or fruit. A hard windstorm or a freezing rain along in March is to be feared. Winter frosts and snows—at least such as occur in this latitude—don't seem to injure the plants. And light frosts, even up to the time the blossoms put out, do not harm the plant. Blossoms appear before the leaves, about the first of April. Frosts or freezes don't hurt the fruit. The great festival of nut-gathering comes along in early November.

There are two ways, I understand, of propagating oil nut trees; one is by seed and the other is by a peculiar process of slipping. It seems that the latter method is preferred in some sections, while in others it is unknown. If trees are started from seeds, the seedlings are transplanted when a year or two years old. Transplantings are made in October or February or March.

Young orchards are cultivated, and the soil around the trees mulched about once a year. It seems that little else is done for them.

Regarding the yield per tree, a great deal depends upon the age and the soil. The average yield on a good year—which would be presumably for trees not younger than ten years—is about forty pounds of oil per tree.

The color of the oil is considered to be indicative of the quality, and is said to vary somewhat with soil conditions. A clear amber oil is very fine. Often very good oil is darkened or dirtied by the processes used here for extracting the oil from the nut. At a temperature about plus twenty degrees Centigrade the oil becomes a white solid.

It seems that oil nut trees are very human, particularly regarding observance of holidays. A tree which has given a good yield one year is very likely to bear nothing the second year. And since a forest of nut trees is an up-to-date social community, union principles seem to be in vogue. Hence, the phenomenon of a year with a tremendous oil yield over a large area, or a year of closed oil presses.

Eastview Schools,

Shenchowfu, Hunan, China.

Woman's Missionary Society

EDITOR: MRS. EDWARD F. EVEMEYER, 29 N. THIRD STREET, EASTON, PA.

The Workers' Prayer.

Prepare us, Lord, for this great work
of thine

By thine own process; we know not
the way

To fit ourselves; we only grope; the
day

Is thine; its light, a ray from thee divine,
Illumines the path where thou wouldst
have it shine;

And in thy Light our own poor strugg-
ling ray

Gets new encouragement until we say,
With longing hearts, "Thy will be done,
not mine."

Then we are ready; then thou wilt use
our powers

To spread thy kingdom and build up
thy cause;

And thou wilt make our consecrated
hours

Our sunniest; nor will the world's ap-
plause

Affect our service, for we look to thee
For all we have and all we hope to be.

—Selected.

Americanization.

WHAT IS IT?

AMERICANIZATION is truly a process of development in the minds and lives of the new comers to our country the knowledge and appreciation of the advantages of citizenship, with the right to seek advancement, and the determination to be good citizens. But also, and just as truly, those of us who have always lived in this country need to be Americanized, if we do not appreciate the advantages we enjoy and know why we have them.

Can you explain to an alien why he should be naturalized?

Can you tell an alien what he must do to be naturalized?

WHAT THE CHURCHES CAN DO.

1. Get into contact immediately with immigrants of your own faith and render such service as may be needed.

2. Make your Church a center for Americanization activities. It is your fault if your communicants do not speak English, are not citizens and do not meet real Americans.

3. Avoid all criticism of or interference with the religious institutions of the immigrant; rather encourage by sincere sympathy and co-operation the Americanizations of his Church, remembering that all religions have freedom of worship here.

4. Include, in study class, forum and other programs, the need and work of Americanization.

5. Appoint an Americanization Committee to formulate plans and co-operate with existing official agencies.

6. Furnish volunteer workers for the various forms of Americanization work—teachers, visitors, investigators, etc.

7. See that the entire Church membership is regularly supplied with Americanization literature. Write to the headquarters of your religious denomination for literature.

WHAT THE NEIGHBOR OF THE IMMIGRANT CAN DO.

1. Help the new Americans to feel at home. Go and see them. Help them to adopt an American standard of living. Help them to get a reduction in food prices and to get coal and other necessities. Share the burdens, privations and self-sacrifice with them.

2. Persuade a few of your American neighbors to remain on the street with you when the immigrant moves in, and

help him to enjoy the advantages of American life.

3. Encourage immigrants to come to your home to see how you cook, care for your children and your home.

4. See that your immigrant neighbors are not fleeced by sharpers. Help them do their marketing.

5. Discuss with immigrants their own country, show interest in their views, and obtain for America the many things they can contribute. If you learn from them they will learn from us.

6. See that they learn early the city ordinances relating to school attendance, the sanitary laws, carrying weapons, and tampering with freight cars on the railroads. Explain the benefits to all in their observance.

7. Be a big brother to at least one family and break down the barriers between old and new Americans.

8. See that the immigrant mother and sister whose sons and brothers are not at home have protection and comfort. They have new responsibilities and cares and are alone in a new land.

WHAT EVERY AMERICAN CAN DO.

1. Win your way with our new American neighbors. Do not force yourself upon them. Help them to understand you while you try to understand them. Foster the trust of all and let them see in your fairness, sincerity and toleration.

2. Avoid comparison of races to their detriment. Remember that all races have a native capacity for good citizenship.

3. There is a great need on the part of all the native-born for "a passion for patience" which is inconsistent with the criticism of the immigrant's ignorance of our institutions or law.

4. Remember that the language of the immigrant is dear to him for home and religious purposes and the intimate relations of his life. Respect his language and he will learn ours more willingly.

5. Americanization is a call for the appreciation of America and the understanding of the fact that even this country is in the making. Coercive Amer-

icanization, like coercive loyalty, does not make for good citizenship.

6. Make the term "Americanization" definite, signifying a common language, a common citizenship, a common standard of living, and a realization that we are all the pioneers of the America that is to be.

7. The immigrant is a human being, much as you and I, and the way you approach and treat your friends is the way to success with him.

WHAT THE TEACHER CAN DO.

1. Insist that Americanization shall be defined as instilling American ideals.

2. Help pupils and public to know that Americanization comprises three problems: 1, Illiteracy; 2, Teaching English to non-English speaking persons; 3, Teaching American Ideals to everyone.

3. Through your pupils and clergymen, employers of labor, etc., list the illiterates and non-English speaking persons, get names, addresses, nationality and pertinent facts.

4. Select from this list those the school can reach. See that everyone of them is properly approached and told how and where he may receive instruction. Make the community slogan, "Not a single illiterate by the end of the year."

5. Enlist pupils in teaching illiterate friends or relatives where there is no night school, or attendance at school is impossible.

6. If not able to take courses in Americanization and teach in night school, the teacher is in duty bound to help Americanization in other ways.

7. Serve on committees to direct public opinion. Teach the process of naturalization.

8. Plan for fitting community celebration of national holidays and promote wider use of the school house.

9. Solve the problem of the Foreign Mother by establishing neighborhood clubs with visiting teacher and nurse service.

10. Form classes in school and out of school of pupils and adults to study the Ideals of America as given in the Constitution, Declaration of Independence,

and other important documents, so that by understanding our ideals, everyone may be fortified with arguments against anti-American doctrines.

1919-1920 Program Packet.

THE Educational Committee appointed by the Executive Board of the W. M. S. G. S. to arrange program outlines on the text-books to be studied this year, have completed their work, and the program packet for use in local societies from September, 1919, to September, 1920, are ready for mailing (August 1, 1919).

Two outlines have been prepared on the home text-book, Christian Americanization, which in a measure supplement each other.

The first outline furnishes valuable suggestions for mission study classes and for leaders in Missionary Societies who wish to make a comprehensive study of the present reconstruction period.

The second Outline is miscellaneous in character, linking up our own denominational interests in the New American in our country.

The ultimate aim of both Outlines is to stimulate a personal interest in the foreigners—an interest in his education, religion, and integration and, if carried out as planned, will result in a co-operation of prayer, giving and service.

These Outlines are bound in one booklet, and each packet will contain 1 dozen copies.

The last six months of study, from April to August, inclusive, will be devoted to the foreign text-book, "A Crusade of Compassion for the Healing of the Nations." The Outline prepared by the Committee for use in the study of this book will save leaders much trouble in their individual work, and will be of assistance in presenting a most helpful and inspiring program.

Leaflets have been selected to accompany these various Outlines, the topics of which were chosen because of their peculiar significance to the study-books.

References are made to articles which,

from time to time, will appear in the **OUTLOOK OF MISSIONS**. This will make it necessary for every woman to have her magazine at hand.

The program packet, with one dozen copies of each Outline, and the accompanying leaflets, 50 cents.

Packet, with a set of leaflets and one copy of each Outline, 35 cents.

Single Outlines on Americanization, 5 cents, or 25 cents per dozen.

Single Outline on "The Crusade of Compassion," 3 cents, or 20 cents per dozen.

Eastern and Potomac Synods order from Reformed Church Bldg., Fifteenth and Race Streets, Philadelphia, Pa. Other Synods order from Mrs. C. A. Krout, 240 South Washington Street, Tiffin, Ohio.

All text-books must be ordered from Publication and Sunday School Board, Reformed Church Building, Philadelphia, Pa., or from Central Pub. House, 2969-2975 West 25th Street, Cleveland, Ohio.

Our Immigrant Mission Work.

(To be used with "Americanization" as per program note.)

THE Reformed Church has always had immigrant mission work.

Much of it was done by the German Synods of the Church. Some of it was done under the direction and support of the Board of Missions of General Synod. When the *new* immigration from southeastern Europe set in about a generation ago our immigrant mission work grew rapidly by the accession of its Hungarian and Bohemian Missions. This work is of a new type and of distinctively different character because the people come from what has been well named "The Whirlpool of Europe."

Hungary is included in this whirlpool, because among its people there are so many different kinds of people and so many different religions. A small majority of the 16,000,000 of its people are Magyars, but there are also Slavish Hungarians, German Hungarians, Croatian Hungarians, Roumanian Hungarians and

others. There is Roman Catholic religion; Reformed and Lutheran Protestant religion; Greek Catholic religion; Jewish religion, and Mohammedan religion. If these were evenly distributed among the provinces it would not be so serious, but they are in groups and provinces, and so they perpetuate their peculiarities and their jealousies.

THE MAGYARS.

Our Hungarian Mission work is among the Magyars, about one-third of whom are Reformed in the home land, i. e., about 3,000,000. The Magyars came to Hungary from Siberia by way of Russia about the year 896 A. D., and to the number of about one million took possession of the fertile central plains. In the course of time they became great land holders and leaders among the other groups of inhabitants.

They became Christians very early in their European home, and in 1003 A. D. Stephan was crowned their first Christian king by Pope Sylvester, of Rome. They also became Protestant very early in the history of the Reformation, and in 1525 had aroused the enmity and the persecution of the Roman Catholic bishops. The Heidelberg Catechism was adopted by the great Council of Debréczin in 1567, and from that time the city has been known as the Reformed center of Hungary. There followed a long struggle to establish the Reformation till during the years 1600 to 1660 three great leaders won the victory—Bochkay, Bethlen and Rakoczi I, followed by his son, Rakoczi II.

HUNGARIANS IN AMERICA.

About 100 years ago, soon after the Napoleonic wars, the great land holders of Hungary became extravagant, and, while they spent the summer on their estates, they spent the winter in the great capital cities of Europe, and spent their money so liberally that they became bankrupt and sold their land to rich Jews. These, in turn, rented it to tenants in small sections at a rental of from two-thirds to three-fourths of the crops. The result was that about fifty years ago

the tenants left the farms and found employment under the government, which at that time did much work in controlling the rivers and reclaiming swamp lands. This work was finished in about twenty years, and then the great migration to America began and grew from year to year till the beginning of the World War. There were probably more than a millions Magyars in America at that time. They settled in the whirlpool of America.

THE WHIRLPOOL OF AMERICA.

The whirlpool of America lies north of a line drawn from Baltimore to St. Louis, and another line drawn from there to St. Paul, Minnesota. Within its limits are found more than half of our population; more than half our large cities; 75 per cent. of our foreign born people; 85 per cent. of the *new* immigration from southeastern Europe, and, what is especially significant to us Reformed people, 90 per cent. of the members of our Church.

THE HUNGARIANS FIND US.

There is little wonder, therefore, that these immigrants found us without us looking for them. They were Reformed in the home land, and so, about 1891, a group of them in Pittsburgh began coming to Grace Reformed Church, of which Rev. Dr. John H. Prugh was pastor. About the same time another group came to the services of one of our German churches in Cleveland, and in the same way from year to year other groups find our Churches until in 1906 we had organized seventeen congregations of them in places ranging from Bridgeport, Conn., on the east, to Chicago on the west. Some of the groups of Hungarian Reformed people lived where we did not have Reformed Churches, so they went to Presbyterian Churches for worship and for help in starting mission congregations till in 1906 the Presbyterian Church had almost as many Magyar Missions as we had.

THE HUNGARIANS AND THE CHURCH.

These people not only found us and got our help, but they have also done

much work for themselves. It is always pleasant to attend their Church services, for they are very devout. They pray before taking their seat; they sing with all their voice; they listen with close attention; they give liberal offerings to the Lord.

The men sit on the right hand side of the Church—the small boys in front; the women sit on the left hand side—the small girls in front. The music is the old choral music, in the singing of which children and adults join with the same full volume of voice.

All our Missions have from the start paid part of the pastor's salary; all of them have erected substantial buildings, for which they are themselves paying in liberal installments. The Board of Missions never gives gifts for Church erection—they simply make loans with interest.

HUNGARIAN MISSION SCHOOLS.

Not all the Missions have Sunday Schools. In some places, as in Uniontown, Pa., the people come to the Church from many outlying villages, and often must pay three carfares to get there, so the children cannot come to Sunday School. In some congregations the pastor does all the teaching himself; in others there are now classes just as in American Sunday Schools. Some pastors have teachers' training classes and will soon have well-trained teachers; in some places there is, in addition to the pastor, a paid Sunday School teacher,

who is also organist of the Church.

All Hungarian Churches hold a summer school in Church to keep the children off the streets, to teach them hymns and Scripture passages, and until recently to teach them the Magyar language. Now, instead of the Magyar language, they are teaching the history of the Reformed Church in the United States and her method of work and worship. They also teach Americanization lessons as required in the public school.

HUNGARIANS AT WORK AND PLAY.

Are the Hungarians altogether good was once asked of an American Mission worker? No, they are much like all other people. They are industrious workers; they are as a rule obedient to the boss and not inclined to go on strike. They are, however, a pleasure-loving people, who like many festivals and holidays, and when such days come they are hilarious — boisterous in singing and shouting. They, also, too often fall under the temptation of strong drink, but they blame our liquor traffic for cultivating the habit more in America than it prevailed in the home land. We owe it to them and all foreign-born people to remove the temptation.

WHAT HAVE WE ACCOMPLISHED FOR THEM?

The answer is given in part in the following statistics. They are not complete, because not all the missionaries could report in time for this article.

	When Organized.	Members then.	Members now.	Baptized since Organized.	Confirmed since Organized.	Income, First Year.	Income, Last Year.	Sunday School now.	Y. P. S. C. E. now.
Bridgeport, Conn.	1894	35	380	276	*236	\$1,700	\$7,859	275	45
Lorain, Ohio	1903	50	165	910	222	328	2,963	150	75
East Chicago, Ind.	1907	65	225	666	124	2,483	4,755	130	14
South Chicago, Ill.	1898	175	100	...	...	726	2,026	28	28
Dayton, O.	1905	70	184	125	80	458	4,477	82	42
Akron, O.	1914	125	110	150	50	323	2,271	60	12
Toledo, O.	1903	200	425	...	210	1,800	8,300	236	21
Uniontown, Pa.	1914	100	223	...	...	1,881	2,000	...	..

Other reports, if they had come to hand in time, would no doubt show as well. It is not, however, the statistical records alone to which we wish to call attention, but rather to the gradual but growing improvement in the methods of Church work in the Missions. The Sunday Schools are becoming Americanized; the Y. P. S. C. E. societies are increasing in membership and efficiency; several congregations now have active Mission societies and this year we expect to have young people from the Hungarian Missions at the Mission conferences to be held within reach of them. The members of the Hungarian Missions recognize the importance of these newer activities in the Church because they are now determining to remain in America, and they know their children must be trained as our American children are being trained, or they will be lost to the Church entirely.

THE PRESENT NEEDS OF OUR IMMIGRANT MISSION WORK.

The immigrant people in America are now deciding whether to remain in America or to return home at the earliest opportunity. We want those who return home to take with them the best ideas of Church life and Church work we can give them, for upon them will fall largely the reviving of the Churches in the home land. We want those who remain to come into the closest possible affiliation with our Churches and their work. We want them to be true, earnest, active, self-sacrificing workers for Christ and His kingdom.

To do these things for them we must become better acquainted with those who live in our own communities; visit their Churches if they have any; invite them to our Churches and Sunday Schools if within reach of them. We must make them feel at home when they come to us, and if we can get a class of them in Sunday School or a small group in the Church service give them some part in their own language on special occasions, such as Children's Day, Thanksgiving Day or the Sunday nearest July 4.

This article pertains to the Hungarians not because they are exceptional, but because they are our largest group of immigrants. What is said of them and the methods of work among them and for them applies to any foreign-born group in your community. What has been said of them could just as well be said of our Bohemian work, which, though small, is very promising. We need only refer to the excellent work done by our small Bohemian Mission in Chicago, which, though it has only fifty members, has turned out several excellent Christian workers, among whom are Rev. Matthew Spinka and Elder Joseph Horky, the latter of whom is in charge of the Social Betterment of a great industrial corporation in Akron, Ohio.

Our Bohemian Mission in Cedar Rapids is an equally earnest and self-sacrificing body of Christian men and women, and will no doubt in time send out workers into the Lord's vineyard.

D. A. SOUDERS,

Supt. of Immigration Work.

A Prayer for National Guidance.

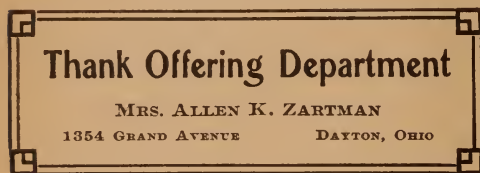
O Lord of hosts, who didst guide our fathers out of the house of bondage, bind up the nation's wounds and make us whole. Save us from arrogance, intolerance, self-deception and greed. Help us to close the widening chasm between the strong and weak, the rich and poor; and to cast into it all pride and prejudice, luxury and lust, envy and covetousness, the insolence of riches with the rancor of poverty. So may we establish the brotherhood of the Kingdom, and build in our land the City of God foretold by the mouth of all the holy prophets since the world began. We ask this in His name who maketh men to be of one mind in a house, the Desire of all nations, Jesus Christ. Amen.

—"New Ventures of Faith."

Wise leaders order material early to read and prepare over summer. Send to-day for the tools.

Society, 2969 Vernon Avenue, Chicago, Ill. (Price, 10 cents.)

A number of attractive new leaflets are in the hands of our Printing Committee and one of these is now on the Table. Of special interest to the Thank Offering Department because it has been prepared especially for it by Mrs. Allen K. Zartman, the efficient Secretary of Thank Offering of W. M. S. G. S., is "Lutie's Triumph," a Thank Offering story. Be sure then to procure a copy and have it read at one of your meetings. This story will be widely read by the women of our Church.



Challenge for Thank Offering.

WHAT SHALL IT BE IN NOVEMBER, 1919?

THANK OFFERING Secretaries rejoice, because of the results of your efforts in this, the second year of the triennium! While you are happy, begin at once to embrace every opportunity to make the last year of the triennium the very best, not alone because of an increased gift, but because of a fuller organization, a more systematic department.

Our aim for this year should be to *double the amount*. There is no reasonable excuse for not doing this, when we take into consideration what has been accomplished during these days of unrest, of sickness and widespread anxiety and distress.

If through these strenuous days we have been able to increase our gifts over seven thousand dollars, what is there to hinder us from doing more and greater things for Christ and His cause during the present year, when the clouds of war have been lifted and we are again permitted to look into the dawn of peace and good will toward men.

We ask the help and co-operation of every Thank Offering Secretary, local,

classical and synodical, that we may do our part nobly in our department; but we also ask the prayerful co-operation of every missionary workers in the Church and especially those who have never given a real thank offering. It is certainly a most beautiful way of showing our appreciation of our Heavenly Father's love and care.

MRS. A. K. ZARTMAN,

Thank Offering Secretary of

General Synod.

Insurance Against Labor Shortage.

With industry slowed down and the Army and Navy releasing 10,000 men or more daily, there is a surplus of labor in the United States at present. Yet there has never been a time when wise employers have felt the necessity more keenly of insuring themselves against an immediate and threatening labor shortage.

The reason for this imminent shortage is to be found in the falling off of immigration during the past five years. For the seven years preceding 1915, immigration into the United States averaged one million a year. In the period since 1915, the average has been more nearly 150,000 a year. When it is considered to what extent the United States is dependent upon immigration for its labor supply, a simple arithmetical calculation will show that an acute labor shortage is due very quickly—as soon, in fact, as industry has been restored to normal pre-war conditions.

For this reason Colonel Arthur Woods, Assistant to the Secretary of War, whose duty it is to correlate the Nation's efforts to find work for discharged service men, recently issued a warning to employers urging them to insure themselves against labor shortage by taking on ex-soldiers and sailors at the present time. "By this means," says Colonel Woods, "employers will help solve the problem of reabsorbing the Army and Navy, and at the same time will insure themselves against the serious shortage of labor which threatens the American market."

The Path of Labor.

CHAPTER VI. JUSTICE AND BROTHERHOOD.

THE *author* of this chapter is Walter C. Rauschenbusch, who was Professor of Church History in Rochester Theological Seminary until his recent death. He was always more interested in the living present than in the dead past, and has left a number of books on Christian Social Service. Of his books, "Christianizing the Social Order," "Theology for the Social Gospel," and "Social Principles of Jesus," are especially adapted for further study of this chapter.

To *introduce* the chapter consider why we as members of a Missionary Society are studying the conditions of the working women, and in what way our study should differ from that of a Woman's Club or Study Class.

The following *topics* may be used for short talks or papers:

- a. Relation of labor and slavery.
- b. Mosaic law on land inheritance.
- c. Land ownership and the French Revolution.
- d. Landlordism and the Irish question.
- e. Beginnings of labor organizations.
- f. Christian stewardship of wealth.

A *debate* might be arranged on this topic, "Should America use God's unexampled gift of land for the use of all who labor, or for the enrichment of those who have ceased to labor?"

These questions are suggested for general discussion:

1. Do the wages of city workers depend on the farmer?
2. Would "single tax" change this?
3. Is there a conflict between labor and the Church? Why?
4. If such a conflict exists, can it be overcome by Christians using their influence to secure for those who labor, the Biblical safeguards of Sabbath rest, physical safety, and just wages?
5. Do many working women and girls attend your Church? What can the women of your society do to bring more of them to know Jesus Christ?

Conclusion—If this great arraignment of the Christian Church is deserved, it behooves the Church to repent of its attitude toward the laborer and to so represent Jesus Christ that the laborer will be drawn to the Church—the body of Christ. The ideal Church is one in which all classes of people worship together, for we are all one in Christ Jesus. There are Churches in America which are ideal in this respect, and where the working women and the society women, and the home women work together for the extension of Christ's Kingdom. If your Church is not such an ideal Church, make it so!

Key verse of the Scripture lesson: He shall not fail nor be discouraged, till He have set justice in the earth.

Pray that we may not fail nor be discouraged till our own Church truly represent the justice and brotherhood of Jesus, our Savior.

K. HALE GEKELER.

Akron, O.

Indentured Servants.

[To be used with Chapter VI, "Path of Labor."]

IN THE village of Winterbach, Westphalia, Germany, lived a family by name of Benfer. They were tillers of the soil and possessors of it. The father a sturdy German, the undisputed head of the house, whose will was law. The mother a sweet, lovable character, never very strong physically. It was a God-fearing, law-abiding household.

The eldest son, John, named after his father, was supposed, as was customary, to inherit the family acres, but John had ideas of his own and meant to be the architect of his own fortune. One summer day, while he and his father were harvesting in the fields, he broached the subject to his father of going to America, the Land of Promise, but the father would hear none of it, became angry, hot words ensued. The father told John not a penny should he have from him to carry out such foolish whims.

Evidently the son had initiation of his own; when night came he left the paternal home without any money in his pocket, but love was in his heart. He went to the neighboring village, Wunderthausen, where his sweetheart, Catherina Strackbine, lived, tapping at her bedroom window, so says the family tradition, and softly calling, "Katie, I'm going to America; will you go with me? If so, come at once." Nothing loth, without telling any one, she soon put some clothing into a bundle and was ready to go.

They traveled on foot toward the nearest harbor. In the meantime, their absence noted relatives hastened after the fugitives, but nothing could avert them from their purpose; go they would. In the meantime the harbor was reached, a sailing vessel found and passage engaged after a promise was given by them to work out their passage money upon arriving in America. After many days the beloved, long-thought-of America came in sight, but before its freedom could be secured to them many weary days of bond service ensued before marriage could be thought of. The following is a copy of the "Indenture of Service" taken from the old-time, worn paper:—

Copy of Old Document.

This Indenture witnesseth;

That John Benfer for and in consideration of Joseph Scott, Jun., paying 60 dollars for his passage from Germany to Baltimore, Md., as also for other good Causes, he the said John Benfer hath bound and put himself, and by these Presents doth bind and put himself servant to the said Joseph Scott, Jun., to serve him his Executors or Assigns from the Day of the Date hereof, for and during the full Term of Two Years and Three Months thence next ensuing. During all which Term, the said Servant his said Master his Executors or Assigns faithfully shall serve, and that honestly and obediently in all Things, as a good and dutiful Servant ought to do. And the said Master his Executors and Assigns during the said Term, shall find and provide for the said Servant sufficient Meat, Drink, Clothing, Washing and Lodging, and when free Customary freedom Dues.

And for the true Performance thereof, both the said Parties bind themselves firmly unto each other by these Presents.

In Witness thereof they have hereunto interchangeably set their Hands and Seals Dated the 29th Day of August in the Year of our Lord One Thousand Seven Hundred and Ninety Seven.

Sealed and Delivered in the Presence of	}	JOSEPH SCOTT
Geo. Gaale M. Inbury,		Jun. (Seal)
Justice of the Peace.		JOHN BENFER (Seal)

The indenture for John Benfer's sweetheart Catharine Strackbine, was probably the same. After folding it for many years it probably was torn off and the first half lost. It is not known how long her servitude lasted. As a woman's wage was less than a man's, no doubt the period was longer. The family tradition has it that he was free before she was and he earned some money and bought her freedom. Their master was the same man, but the date is different.

After being released they were happily married and lived in the vicinity of Baltimore until 1808, when they emigrated to Ohio and became pioneers of York Township, Tuscarawa County. They acquired several hundred acres of land, some of which their descendants still hold. Two sons and three daughters were born to them. They were staunch members of the Reformed Church. Their descendants are prominent in the social and political life of the township.

LEONA C. KUHN.

New Philadelphia, O.

Annual Reports, July 1, 1919.

Name and Place of Mission.	Name of Missionary.	When Organized.	Members Then.	Members Now.	Increase Last Year.	Average Attendance.	Sunday School Attendance.	Y. P. S. C. E.	Paid for Improvements.	Paid for Benevolence.	Paid on Property Debt.	Paid for Current Expenses.	Mission Paid on Salary.	Board Paid on Salary.	
<i>Hungarian—</i>															
Bridgeport, Conn.	Alex. Ludman	1894	35	380	127	430	275	45	\$1600	\$60	\$500	\$1014	\$1500	\$300	
South Norwalk, Conn.	Gabriel Dokus	1894	40	160	42	120	140	..	190	85	350	1369	666	350	
Johnstown, Pa.	Ernest Porzolt	1900	75	145	..	75	36	..	..	14	1300	1460	780	400
Homestead, Pa.	Alex. Harsanyi	1903	184	260	28	280	65	..	750	115	1000	450	600	375	
Lorain, Ohio	Samuel Horvath	1903	50	165	..	250	150	75	350	105	400	1658	450	450	
Toledo, Ohio	Lotis Bogar	1903	200	425	..	350	236	21	1200*	50	300	3600*	833	300	
Dillonvale, Ohio	John Uhlaky	1904	105	125	10	95†	..	..	..	..	..	450	400	600
Dayton, Ohio	Andrew Kovach	1905	70	184	30	156	80	42	232	61	750	2157*	400	500	
South Chicago, Ill.	R. H. Von Pompl.	1898	175	85	15	60	24	..	450	60	No debt	650	400	600	
East Chicago, Ill.	Stephen Virag	1907	65	225	..	250†	130	28	2128	35	800	1152	600	550	
Akron, Ohio	Arpad Bakay	1914	125	110	32	130	45	14	2248	55	..	2026*	420	850	
Uniontown, Pa.	Andor Harsanyi	1914	100	150	..	45‡	..	..	250	..	500	831	300	600
Torrington and New Haven, Conn.	Nicholas Varkonyi	1916	54	65	2	54†	..	..	..	7	..	64	100	1000
Gary, Indiana	Eugene Boros	1917	48	103	29	86	36	18	892	..	..	346	635	425
Northampton, Pa.	John Szeghy	1918	48	60	12	..	..	..	..	85	..	46	232	1000
<i>Bohemian—</i>															
Chicago, Ill.	James Dudycha	1896	50	32	..	29	46	6	..	..	7	41	156	1250
Cedar Rapids, Ia.	Anton Havranek	1909	42	58	6	59	57	13	95	150	200	340	400	600	
<i>Japanese—</i>															
San Francisco	J. Mori	1910	33	99	4	47	83	..	259	35	..	1201	100	1300	

*Bought Pipe Organ.

†Preaching at three places.

‡Uniontown the center for 15 villages, but not enough children near for Sunday School. Pastor visits families in 24 different mining villages.



Mission Band Program for August.

Scripture Topic—"Our Relation to God."

Prayer Topic—Co-relate Scripture Topic and Prayer.

Use *OUTLOOK OF MISSIONS* and *Everyland*.
 Missionary for the Month—Miss Marion P. Firor.

FIRST WEEK.

Repenting—Mark 1: 14-20.
 Pray for the spirit of repentance.
 Read about Miss Firor first week.
 Story from *OUTLOOK OF MISSIONS*.

SECOND WEEK.

Trusting—Psalm 91: 1-16.
 Pray that we may put our trust in God.
 Read about Miss Firor second week.
 Story from *Everyland*.

THIRD WEEK.

Obedying—John 15: 12-17.
 Pray that we may grow to be obedient children.
 Read about Miss Firor third week.
 Story.

FOURTH WEEK.

Praying—Mark 11: 19-26.
 Pray the prayer that Jesus taught.
 Read about Miss Firor fourth week.
 Story.

FIFTH WEEK.

Serving—Matt. 20: 20-28.
 Pray that we may serve Jesus every day.
 Read about Miss Firor fifth week.
 Use Missionary magazines.

Leaders will note that no book study is given for August. This is a good month to review one or more of the splendid books we have used during the year—"Jack and Janet in the Philippines," "Jack of All Trades," "Miss Wistaria," "Comrades From Other Lands." If you have not used all four of these books, select the one omitted and use it during August. If you have used all, then review. The best teacher is not the one who always has something new, but who can present an old thought in a new way.

Remember August is the month for out-of-door meetings. Keep up your attendance and interest by having porch, square, park or backyard meetings.

In September we will begin to use the new Foreign Mission textbook for children, "Mook,

True Stories of a Chinese Boy and His Friends." Let each reader send to our Mission Study Department, Fifteenth and Race Streets, Philadelphia, for a copy. Price, cents.

"A Chinese Triangle" — Grieving Chinese Mother Creates Woe for Another, But Baby is Peacemaker.

"Mrs. Thom Kim is as bitter as the father of ten daughters and no sons. Th years before the war Mr. Thom Kim, he husband, took the ashes of his sons i two blue and white urns and went hom to Canton to bury them with their fore fathers in the Graveyard of the Ages. O account of the war he has never gotten back. Mrs. Kim, who is from Cantor can't forgive Mrs. Hip Tong that she i from Pekin, in North China, and sh can't forgive her that she has a son."

So the jealous and soured Mrs. Kim persuades Mrs. Tong that a dire fat awaits her if she cashes the checks th regularly come to her because her son i fighting for Uncle Sam, yet, paradoxical ly, Mrs. Kim sees to it that the result ing poverty does not wholly engulf the weak little mother, relates George Mad den Martin in "A Chinese Triangle," an engaging narrative of Home Service in the June number of the *New Red Cross Magazine*. Little Miss Toy, a substan tial young Celestial seemingly possessed of the wisdom of Confucius himself was the third side of the triangle and led the way to happiness all around, but it was the tiny motherless baby of another Chinese doughboy, killed in France, that softened the pretendingly harsh Mrs. Kim. All save Miss Toy, whose sense of duty wouldn't let her desert her studies, went down to see the big trans port bringing home the victorious Corp. Tong and his brothers in arms.

"When the mighty ship, loaded to the guards with men in khaki, came steaming into sight, amid shrieks of sirens, tumult, flags and myriad scraps of paper pouring from a thousand office windows, lovely Mrs. Tong forgot herself entirely, not only arising in the automobile on her

(Concluded on Next Page)



Miss Marion P. Firor.

Our missionary for this month is Miss Marion P. Firor, of Yochow City, China.

FIRST WEEK.

We are glad to tell you about another of our missionaries who received her early training and first desire to become a missionary in a minister's home. Her father has been a faithful pastor in Maryland for a good many years, and both he and the mother have shown real missionary zeal in their work. Miss Firor was born at Union Bridge, Maryland, and early took an interest in all forms of church activity which she greatly enjoyed. The Sunday School and Christian Endeavor Society both made their appeal to her best talents. It has been her earnest desire to become a medical missionary, but she is doing such excellent work as teacher that she may decide to make that her life work.

SECOND WEEK.

One of her closest friends in the Eastern High School, Baltimore, was a native Chinese girl. While a student there, she received a Peabody medal for scholarship. Her college course was taken at Hood College, Frederick, Md., where she did splendid work, finishing her course with high honors. She spent one of her vacations in teaching Russian Jews in Baltimore, and also had charge of a playground for a year in that city. After some practice teaching and a year on the High School faculty at Boonsboro, Md., she applied to the Board of Foreign Missions and was appointed to go as a missionary to China.

THIRD WEEK.

Upon arriving at Shanghai in September, 1916, she immediately went to Nanking and entered the Language School. There the work was very enjoyable. In addition to their studies, the students learned to know the Chinese at first hand by visiting the temples and other places of interest. At one time they attended a Confucian sacrifice, and at another time, a Buddhist ceremony where hundreds of priests were chanting and sacrificing. The next year she entered upon her work in connection with the Zierner Memorial Girls' School at Yochow. In one of her letters to the Secretary of the Board of Foreign Missions, written from Yochow, she said: "Every day I am thankful that I am permitted to be in China, for I certainly do love it here."

FOURTH WEEK.

When the revolution was raging in and about the city of Yochow during the early part of 1918, Miss Firor gladly served as Red Cross nurse in the emergency hospitals. This experience made a great impression on her as well as on all the other missionaries. When the Southern troops were about to fire the city before retreating, the United States Consul ordered all the women of our Mission to leave so as to escape harm. Miss Firor, together with the other teachers and nurses, stayed up all night and packed their belongings, going to the U. S. gunboat "Monocacy," under the cover of darkness at 5 A. M. Some time thereafter they were permitted to return, but found that during their absence the Chinese population had crowded into the Mission compound and an immense amount of relief work became necessary to help the thousands of refugees in their plight. The Chinese have since shown their appreciation by thronging the preaching places connected with the Mission.

FIFTH WEEK.

There are many sacrifices that the missionaries are subject to. One of them is the loss of loved ones in the homeland. As so many sisters, Miss Firor had to receive the sad news of her brother's untimely death on the field of battle in France. Will you not remember her at the throne of grace that strength and comfort may be given her?

(Continued from Page 334.)

three-inch feet, but, mounting and standing teetering on the seat, frantically waving a wee flag of Stars and Stripes."

"Bullee, bullee, bullee, hullah," was her greeting to the ship bringing her boy back to her, for that was all the English she could summon forth from all the intensive schooling occasioned by the event.

Books on Missions of Permanent Value

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The Woman's Missionary Society of General Synod has two depositories for literature. Orders from the Central and Western Synods should be sent to the first, those from the Eastern and Southern to the second as follows:

W. M. S. LITERATURE HEADQUARTERS, 240 South Washington Street, TIFFIN, O.

W. M. S. LITERATURE HEADQUARTERS, Reformed Church Building, Fifteenth and Race Streets, PHILADELPHIA, PA.



Ruins Half a Block from the Theological Seminary Building

Here is a Call that Needs our Help

What will we do? Oh, dear brothers and sisters, let us show this people that the Christian is not to be daunted in the work of saving souls for the Master, however great the calamity that befalls him. Let us rise to the challenge and put up the buildings without delay, that God's work in this land need not suffer. For now of all times we cannot afford to rest. To have real peace on earth we must bring the nations to the feet of the lowly Jesus. And this is the crucial time for the saving of souls in Japan. Every nation has its hour; this is Japan's. And Japan will be won, if we that are followers of Christ do our part. God grant that our answer come soon.—*Mrs. D. B. Schneder.*



A Few of the Three Thousand Homeless People at Sendai

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Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

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For the Board of Home Missions.
I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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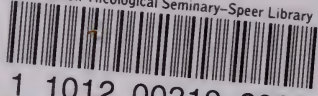
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